Contents

Introduction

In the name of Allah, the Compassionate, the Merciful

﴿اَلحَمْدُ لله رَبِّ العَالَمِيْنَ، وصَلَّى الله تَعَالى عَلَى رَسُوْلِه مُحَمَّد وآله وَصَحْبِه أَجْمَعِيْنَ﴾

(*Praise be to Allah and His blessings be on Prophet Muhammad, his progeny and Companions*)

The outstanding qualities of Prophet Muhammad, peace and blessings be upon him, have been enunciated in the Qur'an from different perspectives. At one place it is stated:

﴿ هُوَ الَّذِيْ بَعَثَ فِي الأُمِّيِّينَ رَسُوْلاً مِنْهُمْ يَتْلُوْ عَلَيْهِمْ آيَاتِه وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَاِنْ كَانُوا مِنْ قَبْلُ لَفِيْ ضَلال مُبِيْنَ﴾

"He it is Who sent among the unlettered ones a Messenger (Muhammad, pbuh) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah, legal ways, acts of worship of Prophet Muhammad, pbuh). And verily they had been before in manifest error"[Al-Jumu'a: 2].[1]

On another occasion it is mentioned:

﴿ وإنَّكَ لَعَلَى خُلُق عَظِيْم﴾

"And verily, you O Muhammad (pbuh) are on an exalted (standard of) character" [Al-Qalam: 4].

And yet at another place it is urged:

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[1] For the English translation of the Qur'anic verses in this book, *Translation of the Meanings of the Noble Qur'an in the English Language*, by Dr Muhammad Taqi-ud-Din Al-Hilali and Dr Muhammad Muhsin Khan (King Fahd Complex for the Printing of the Holy Qur'an, Madinah, K.S.A) has been used.

﴿لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَة حَسَنَة لِمَنْ كَانَ يَرْجُوْ اللهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللهَ كَثِيْراً﴾

"Indeed in the Messenger of Allah (Muhammad, pbuh) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much" [Al-Ahzaab: 21].

All such statements clearly emphasize that Prophet Muhammad (pbuh) is the source of light from whom the Muslims should take guidance. They should emulate his exemplary character and take his moral life as ideal. This is the way that ensures success to Muslims in both worlds and this is the way the rightly guided Muslims adopt. Whenever a Muslim deviates from it, he surely forsakes the straight path.

If a Muslim wishes to bring his life close to the Prophet's model, he must have two qualities in him. First, he should have a deep attachment with the Prophet (pbuh) which would enable him to hold the Prophet (pbuh) dearer to heart than all else in the world. He should have a sincere love for the Prophet (pbuh) - the kind of love that the Companions possessed. They gladly sacrificed their lives for the love of the Prophet (pbuh). When a Companion was asked if he liked to see that he was spared from the death penalty and his Prophet (pbuh) was hanged in his place, he replied that he would not even consider an option that he was saved and, instead, his Prophet's foot was pricked with a thorn. Hassaan bin Thabit Ansari, a Companion, wrote in one of his couplets:

فَإِنَّ أَبِيْ وَوَالِده وَعِرْضِيْ لِعِرْضِ مُحَمَّد مِنْكُمْ وِقَاءُ

"The honor of my father, my grandfather, and mine is all here to protect the honor of the Prophet (pbuh)."

Likewise, a Muslim woman inquired persons returning from a battlefield about the Prophet's welfare. One of them informed her that her father was martyred in the battle. She again inquired about the well-being of the

Prophet (pbuh) and was informed about the martyrdom of her husband. She asked the same question the third time and was assured that the Prophet was safe. Upon hearing it, she uttered the memorable words: "If the Prophet is safe, all afflictions are bearable." If a believer does not have this kind of love for the Prophet (pbuh), his love cannot be considered as true and sincere.

Second, one should try to emulate the Prophet's model as best as possible. He should try to learn about the Prophet's moral excellence - his sympathy with human beings, his honesty in dealings, his desire to do good to those who hurt him, his concern to seek Allah's pleasure, his being mindful of the hereafter, his desire to help everybody as much as possible in all matters relating to this life as well as the life hereafter - so that he could take guidance from it in all walks of life. He should eagerly try to gain knowledge about how the Prophet (pbuh) treated human beings with love, his relatives with kindness, and all others with sympathy. He should also investigate how the Prophet (pbuh) made efforts to encourage people for moral upliftment and for attaining Allah's pleasure and persuaded them to stay away from deeds displeasing to Him.

These two conditions - true love for the Prophet (pbuh) and a sincere effort to learn about his way of life in order to emulate his model - are required in order for a believer to strengthen his faith and embellish his life. Without fulfilling these conditions he may never attain his objective. If one learns about the life of the Prophet (pbuh) but does not emulate his life style, his claim of love for the Prophet (pbuh) does not hold. Sometimes a Muslim claims that he truly loves the Prophet (pbuh), but he never tries to learn about the Prophet's life and does not make any effort to emulate him. How can his claim of love be considered as true?

But it is not easy for a common person to find out details about the Prophet's life from books. Some books

are very scholarly and erudite and contain details that require a great deal of time and expertise to benefit from them. Muslims should benefit from the lectures of Islamic scholars and books written for common people.

Hazrat Maulana Sayyid Abul Hasan Hasani Nadwi wrote this book for the weekly gatherings of the Tablighi Jama'at. This book, which contains details from the life of the Prophet (pbuh) exhibiting his moral qualities and underscoring his tireless efforts in preaching, was read in the centers of the Tablighi Jama'at in their gatherings from the hand-written manuscript in which form it was available then. It benefited the audience very much as it contained the narration of the practical events from the Prophet's life. Sayyid Bilal 'Abdul Hai Hasani Nadwi, Hazrat Maulana Abul Hasan's grandson, found this manuscript in the papers of Hazrat Maulana and prepared it for publication. Now this book is ready to go to press. The book is of average length, neither too voluminous nor too brief. It contains not only an account of the Prophet's virtues, miracles, and historical events relating to his life, but also a focused discussion of the aspects of spiritual discipline and moral reform that he preached - underscoring the values of seeking Allah's favor, sympathy for human beings, and serving mankind. This book, thus, can greatly help Muslims in purifying their character.

It is the need of the time that this book is made available at a large scale so that its benefits may spread far and wide. I am writing this *Introduction* with the sole intention of participating in this auspicious work with my humble words. May Allah accept my intention and effort and help Muslims benefit from this book!

Sayyid Muhammad Rabey Hasani Nadwi
Darul Uloom Nadwatul Ulema, Lucknow
11 Muharramul Haraam 1418 Hijri

Publisher's Note

In the name of Allah, the Compassionate, the Merciful

اَلْحَمْدُ لله رَبِّ الْعَالَمِيْنِ, وَالصَّلاةُ عَلَى سَيِّدِ الْمُرْسَلِيْنَ، مُحَمَّد وَآله وَصَحْبِه أَجْمَعِينَ،أَمَّا بَعدُ:

(*Praise be to Allah, Sustainer of the worlds, and His blessings be on Prophet Muhammad, the Leader of the Messengers, his progeny and Companions.*)

I do not have words to express gratitude to Allah Who blessed me with an opportunity to present to the Muslim audience this book which was written about fifty years ago by Sayyid Abul Hasan 'Ali Nadwi, the Islamic scholar internationally renowned for his piety and knowledge. It was read in the gatherings of the Tablighi Jama'at for a long time, but was not printed.

About ten years back when our religious and spiritual mentor Hazrat Maulana Sayyid Abul Hasan 'Ali Nadwi was checking his family documents and important papers, this manuscript came up. Hazrat Maulana told me that when he used to reside in the mosque which was the center of Da'wat and Tabligh at Lucknow, he had felt the need of a biography of the Prophet (pbuh) which could be read regularly in the gatherings of the Jama'at. For this purpose he had selected such details from *Seeratun Nabi*[2]

[2] For informaton used in this book, the author has benefitted from *Seeratun Nabi*.

of Allama Shibli and *Rahmatullil Alameen* of Qazi Sulaiman Mansoorpuri that could guide those who were engaged in the work of Da'wah and also strengthen Muslims' commitment to Islam in general. At that time I wished to submit to the Maulana that this book should be published, but I could not dare to say so:

﴿وَكَانَ أَمْرُ اللهِ قَدَراً مَقْدُوْراً﴾

"And the Command of Allah is a decree determined"[Al-Ahzaab, 33: 38].

Since long Hazrat Maulana spends the month of Ramadan at Daera Shah Alamullah Takiya Kalan, his home village, where a good number of his associates gather to spend the holy month with him in order to perform devotional deeds in a congenial environment. As is the tradition there, different religious books are read to the guests at scheduled times for their moral reform and discipline[3]. Two years back Maulana Sayyid Muhammad Rabey Nadwi once mentioned that a biography of the Prophet (pbuh) should be included among the books which are read in Ramadan there. I then recalled this book which was still in the manuscript form. Maulana 'Abdullah Hasani Nadwi, my elder brother, took a look at the manuscript and on his recommendation the book was read in Ramadan at Takiya that year. The audience liked the book very much and requested that it should be published for the benefit of the general audience. When Hazrat Maulana was consulted, he gave his permission and entrusted me with the responsibility of doing the editing.

While organizing the manuscript, I found that some pages were missing. Especially, the event of the Prophet's

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[3] Even after Maulana Sayyid Abul Hasan 'Ali Nadwi, it is carried under the patronage of his disciple Maulana Sayyid Muhammad Rabey Hasani Nadwi.

death was not covered in it. Depending on Allah, I took up the work of editing, in which I tried to provide the references from *Sahah Sitta* (the Six Books of Ahadeeth considered authentic in Islamic literature). Other missing details were included from *Seeratun Nabi* of Allama Shibli and *Nabie Rahmat* of Maulana Abul Hasan 'Ali Nadwi, the author of this book. The subheadings were also provided for which help was taken from *Nabie Rahmat*. Now, by the grace of Allah, the book is ready for the readers. May Allah accept it and make it a source of benefit and deliverance for us.

I wish to mention here that the present book is a short and effective biography of the Prophet (pbuh) and can be very profitably read to the general audience in the mosques and other public gatherings. For the researchers and those who wish to study the biography of the Prophet (pbuh) in detail, Hazrat Maulana Nadwi has written a comprehensive and detailed book in Arabic entitled as *As-Seeratun Nabawiyah*, which brings up some such aspects of the Prophet's life and mission which common writers have missed. The ignorance which was wide spread at the global level before the advent of the Prophet (pbuh) has been presented and analyzed in that book on the authority of Western sources. My father Maulana Sayyid Muhammadul Hasani has translated that book in Urdu which is available now by the title *Nabie Rahmat* and has appeared in several editions. This book has also been translated in some other languages, including English.

It is a matter of gratitude that the English translation of the *Seerat Rasool-e-Akram* has been done by Dr. Shah Ebadur Rahman Neshat. He had been the professor of English at Ummul Qura University in Makkah Mukarramah. His various books have been published in which he has

demostrated good command on the language. Also, he has had good relations with the author of this book, Maulana Sayyid Abul Hasan 'Ali Nadwi. Maulana used to have his trust in him and always became happy whenever he visited him. He has translated some of his books, which have been very popular, especially *Islam – An Introduction* whose several editions have been published and received popularity. I hope from Allah that this translation will enlighten the readers profitably.

I appreciate the contributions of Muhammad Nafees Khan Nadwi and Muhammad Makky Hasani Nadwi who had worked hard to bring this book to this form. May Allah make this book more and more useful and bestow His blessings on those who have striven for it. Ameen!

وَمَا تَوْفِيْقِيْ اِلا بِاللهِ، عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ أُنِيْبُ، وَلَه الْحَمْدُ وَالمِنَّة، وَصَلى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِه محَمَد وَآلِهِ وَصَحبِه أَجمَعِيْنَ

(Guidance comes only from Allah. On Him I depend and to him I turn in repentance. He alone deserves all praise and He alone is worthy of our submission. May He shower His mercy and peace on Prophet Muhammad, the best of His creation, and on his progeny and Companions!)

Bilal 'Abdul Hai Hasani Nadwi

Dare Arafat, Daera Shah Alamullah

Rae Bareli

MUHAMMAD

(Peace and Blessings be upon him)

THE LAST PROPHET

(A Short Biography)

(*In the name of Allah, Most Beneficent, Most Merciful*)

The Prophet's Birth

The Prophet Muhammad, may Allah shower His blessings and peace upon him, was born in Makkah on Monday, the 9th of Rabi'ul Awwal[4] in the spring season in the Year of the Elephants (when Makkah Al-Mukarramah was attacked with an army comprising elephants)[5], corresponding to 22 April 571 CE, between the dawn and the sunrise. He was the only son of his parents.[6] His father had died before he was born.[7]

His grandfather, 'Abdul Muttalib had himself experienced the pang of orphanhood. When he heard the news of the birth of his grandson, the orphan of his forty-four year deceased son 'Abdullah, he came home, took the newborn to Al-Haram, prayed for him there and brought him back.[8] On the seventh day he sacrificed an animal and invited the people of his tribe, the Quraysh, to a feast. When the guests inquired of him the name of the child, 'Abdul Muttalib mentioned that he had named his

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[4] Ibn Ishaque mentions 12 Rabiul Awwal as the Prophet's date of birth (Ibn Hisham, vol. 1, p. 171) In authentic Traditions Monday has been specifically mentioned (Sahih Muslim, Kitabus Siyam).

[5] Seerat Ibn Hisham, vol. 1, p. 171. See also Imam Tirmizi, Sunan, Al-Manaqib.

[6] Qazi Sulayman Mansurpuri, Rahmatullil 'Aalameen.

[7] Musannif 'Abdur Razzaque, Vol. 5, p. 317. Mustadrak Haakim 2, 5, 6. Hakim stated it to be on the principles of Muslim, and Imam Zahabi has affirmed it.

[8] Seerat Ibn Hisham, 1: 160, Taabaqat Ibn S'ad, 1: 103, Tahzeeb Taareekhe Damishq, 1: 284.

grandson *Muhammad* (*the Praised One*). His tribesmen were surprised as this was quite an unusual name, not used in the society of the time. 'Abdul Muttalib explained that he, in fact, wished his grandson to be known in the world as a person deserving genuine appreciation and acclaim.[9]

Babyhood Days

His mother Amena fed him her milk first. After two, three days Thuwayba, Abu Lahab's maid, fed him her milk.[10] In those days the rich and the noble used to send their newborn babies to nearby villages to be raised among the bedouin so that the children could acquire eloquence in the Arabic language and learn the traditional Arab values from them. A few days after the birth of Prophet Muhammad (pbuh), some women from the Hawazin tribe came to Makkah in search of such babies. S'adiya Haleema was among them. By chance she could not get any such child to rear. The mother of the Prophet (pbuh) wanted her to take the Prophet (pbuh) and raise him under her care in her village. S'adiya Haleema, however, was not much interested at the beginning, as she did not expect any lucrative reward for taking care of an orphan. But at the same time she did not want to return without a child. So, ultimately, she accepted the request of Hazrat Amena and took Prophet Muhammad (pbuh) with her. After two years she brought him back to Makkah to his mother. But as in those days an epidemic had spread in Makkah, Hazrat Amena asked her to keep the baby (pbuh) with her for some more time. Haleema did accordingly.[11]

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[9] Tahzeeb Taareekhe Damishq, 1: 282; Al-Bidaya wan-Nihaya, 2: 264.

[10] Sahih Al-Bukhari, Kitabun Nikah.

[11] Seeratun Nabi, Vol. 1, p. 172-73. The fosterage of Halimah Sadiyah is famous. The prophet's biographers have mentioned it. The narrators of hadiths have also mentioned it like Hakim in

Prophet Muhammad (pbuh) loved S'adiya Haleema very much. When he was entrusted with prophethood, her husband Harith bin 'Abdul 'Uzzah visited him in Makkah and inquired him about his message. The Prophet (pbuh) told him that the day would come soon when he would show him that he told the truth. Harith accepted Islam.[12]

Death of mother and grandfather and security of Abu Talib

When Prophet Muhammad (pbuh) was six years old, his mother Amena took him to Madinah with her. She stayed there in the Najjar family, who were related to Prophet Muhammad (pbuh) from his paternal side. Umm Ayman, a maid and caretaker of the Prophet (pbuh), was with her. Hazrat Amena stayed there for a month. While returning to Makkah she breathed her last at a place called Abwa. She was buried there. Umm Ayman brought Prophet Muhammad (pbuh) to Makkah[13].

After the death of Prophet Muhammad's mother, his grandfather 'Abdul Muttalib took him under his guardianship. He always kept him close[14]. When he died at the age of eighty-two, Prophet Muhammad (pbuh) was eight years old[15]. When his bier was being carried to the graveyard, the Prophet (pbuh) followed weeping out of

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Mustadrak-2:216, Imam Ahmad in Musnad-4:184, Darmi in Sunan-1:8, Tabrani in Mujam and Ibn Hibban in Mu'arid Azzam'an. The incident of the opening of the prophet's chest during childhood of the prophet took place during his stay in Banu Sa'ad. Imam Muslim has mentioned it in his Sahih. Kitabul Eiman babul Asra bi Rasoolillah.

[12] Al-Asaaba, Ibn Hajar 'Asqalaani, Vol. 1: 283.

[13] Seerat Ibne Hisham, 1: 551. Tabq'at Ibne S'ad, 1: 116, Dalaelun Nubuwa lil Bahiqi, 1: 188

[14] Musannif Abdur Razzaque, 5:318

[15] Dalaelun Nubuwah lil bahiqi, Vol. 2, p. 22. Asseeratun Nabawiyya liz Zahabi, pp. 25

love for his dead guardian. At the time of his death, 'Abdul Muttalib entrusted the responsibility of the Prophet's guardianship to his son Abu Talib. Abu Talib loved the Prophet (pbuh) very dearly and preferred him even to his children. He used to take him to sleep in his bed with him and kept him in his company when he went out[16].

When Prophet Muhammad (pbuh) was approximately ten, he used to take a herd of goats out in the field to graze[17]. This was, in fact, a prelude to his ultimate career as a caretaker of the world. During the days of prophethood he used to talk about his experience of this simple and interesting engagement. Once when the Prophet (pbuh) went to a forest with his Companions, they started picking berries and eating them. The Prophet instructed them to pick berries which were black in color saying that they were more tasteful. He added that he had learned it from his boyhood experience when he used to bring his herd there for grazing[18].

Abu Talib was a trader. The Quraysh used to go to Syria once a year for trade. The Prophet (pbuh) was about twelve when Abu Talib planned to travel to Syria on a business trip. He did not wish to take Prophet Muhammad (pbuh) with him for the fear of the hardships of the journey, or for some other reason. But when Abu Talib was about to leave, the Prophet (pbuh) grabbed him and held him tight out of love for him. Abu Talib did not like to disappoint his nephew and decided to take him along[19].

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[16] Seeratun Nabi, Vol.1, p. 177
[17] Sahih Bukhari, Kitabul Ejara
[18] Tabqaat Ibn S'ad, Vol. 1, p.80
[19] Sunan Tirmizi, Bab Al-Manaqib, Bab Ma Ja'a Fi Bad'a An-Nubuwwa

Participation in the Battle of Fijaar and the Fuzool Armistice

In Arabia, until the advent of Islam, battles among the tribes were a continuous and common phenomenon, in which the Battle of Fijaar was the most famous for its ferocity and consequences. It was fought between the Quraysh and the Qays tribes. As the Quraysh were a party, the Prophet (pbuh) also participated in it as a member of the tribe, but he did not raise his hands on any person.[20] The incessant chain of tribal battles had destroyed hundreds of families. Killing and cruelty had become traditions that tribes considered as their moral obligation to keep up. This situation created a desire in some persons for a reform. When people returned from the Battle of Fijaar, Zubayr bin Muttalib, who was the Prophet's uncle and a leader of the family, raised this issue. As a result, the families of Hashim, Zahra and Taym tribes gathered in the house of 'Abdullah bin Jad'an and came to an agreement that they would support the oppressed and oppose the oppressor, to the extent of forcing him to leave Makkah, if necessary.[21] The Prophet (pbuh) participated in that agreement. He used to say after he was invested as prophet that he would not go back on that agreement for a material gain as priceless as a red camel. He also added that he would readily respond if he were ever called in the name of that agreement.[22]

The Prophet (pbuh) had joined his uncle Abu Talib earlier in some of his business trips in which he had gained necessary experience for conducting trade.

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[20] Seerat Ibn Hisham, 1: 195. Al-Rowzul Anaf Suhaili, 1: 120.
[21] Tabaqat Ibn S'ad, Vol. 1, p. 82.
[22] Mustadrak Haakim 2, pp. 219-220. Imam Zahabi has corrected this narration. Imam Bukhari in Adabul Mufrad and Baihaqi in Sunan have done the exegesis on this narration.

Besides, his righteousness in dealings had become well known in the society. Hazrat 'Abdullah bin Abil Hamsa, a Companion, related that once he had entered into a business dealing with the Prophet (pbuh) before his prophethood, which was not finalized yet. He promised the Prophet (pbuh) that he would return after a short while, but he forgot about it. When he came back to the place of appointment after three days, he found the Prophet (pbuh) waiting there for him. The Prophet (pbuh) did not show any resentment for his failure to keep his word. He simply told him that he caused him inconvenience, for he kept on waiting for him there for all those three days.[23]

Marriage with Hazrat Khadija

Khadija was a widow living in Makkah, who had a very noble lineage. She was very rich and used to run her own business. When she heard about the Prophet's honesty, trustworthiness, and good management, she offered him to work for her and do a business for her that she would finance. The Prophet (pbuh) traveled to Syria with her merchandise on a business trip, which turned out to be very profitable. A slave of Khadija, may Allah be pleased with her, called Maysara was with the Prophet (pbuh) in that journey. On his return he told her about the good qualities and nobleness of the Prophet (pbuh) that he had witnessed during the journey. Impressed by his qualities, she herself proposed to the Prophet (pbuh) and entered into marriage with him, although she had turned down the proposal of renowned chiefs earlier.[24]

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[23] Sunan Abu Dawood, Kitabul Adab, Baab fil Wa'ad.

[24] Haakim in Mustadrak has discussed this business trip to Syria (3: 182). He has also mentioned the incident of the Prophet's marriage.

Renovation of K'aba and Prevention of a Trouble

By that time the righteousness and nobility of the Prophet (pbuh) was so very well established in the society that people called him by the titles *Sadiq* (the Truthful) and *Ameen* (the Trustworthy), instead of his real name. The Prophet (pbuh) was thirty-five when the Quraysh took up the work of the renovation of K'aba, the walls of which had suffered dilapidation due to flood.[25] Although it was a joint project shared by all tribes, the placing of *Hajre Aswad* (the Black Stone) in the wall became a point of dispute. Each tribe alone wanted to have the honor to put it in its place. The dispute grew into a big brawl leading to the fear of an armed confrontation. It was a tradition in Arabia that if a person wished to take an oath to lay down his life for a cause, he dipped his fingers in a bowl full of blood. Some claimants followed this tradition on that occasion. The dispute remained unresolved for four days. On the fifth day Abu Umayya bin Mugheera, who was the most honorable leader of the Quraysh, suggested that the person who entered Al-Haram first the next morning should be taken as arbitrator on that issue. All of them accepted this proposal.

As was the divine will, the Prophet (pbuh) was the first to enter Al-Haram the next day. When the people saw him, they all happily acclaimed: "The Trustworthy is here. We all are ready to accept his decision." The Prophet (pbuh) resolved the issue with intelligence and understanding in such a way that all were pleased. He spread a sheet of cloth and put the Black Stone on it by

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Zarqani has provided a detailed account of it. Sahih Bukhari also has a reference to it in the form of a prophetic narration.

[25] Musannif 'Abdur Razzaq, 5: 102. Imam Zahabi has considered its *sanad* as authentic.

himself. Then he asked the chiefs of all tribes to hold the sheet and bring it close to the place where the Stone was to be fixed. Then he picked up the Stone by himself and placed it in the wall of the K'aba.[26] Thus he saved the situation and averted a bloody war. Otherwise, the Arabs used to pick a fight on much pettier incidents, such as letting their herd drink water first, competing with each other in a horse race, and composing verses showing the superiority of their tribes, which lasted very long, sometimes for decades.

Divine Care and Training

The Prophet (pbuh) never practiced any act of *Shirk* (Polytheism) even in the days when he was not yet invested as prophet. Once the Quraysh invited him to partake of a meal which was an offering to the idols: the animal whose meat was served was slaughtered in the name of an idol. The Prophet (pbuh) refused to eat that food.[27] He had started denouncing the practice of idol worship before he was invested as prophet and forbade those who trusted him from indulging in it[28].

When the Prophet (pbuh) was born, Makkah was the hub of idol worship. In the K'aba itself, 360 idols were installed. An additional point of superiority that the family of the Prophet (pbuh) enjoyed was that they were the caretakers and key bearers of K'aba. Inspite of it, the Prophet (pbuh) did not ever bow his head in front of an idol, nor did he ever participate in any rite of ignorance. In order to uphold their position of privilege, the Quraysh had made it a rule that they did not go, like other pilgrims, to Arafat on the occasion

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[26] Musnad Ahmad, 3: 425; 1: 458. Mustadrak, Haakim 3: 458. Kutub Siyar.

[27] Such events are related in Sahih Bukhari. Kitabul Manaqib, Manaqib Zikr Zayd bin 'Amr bin Nufail.

[28] Mustadrik Hakim, 3: 216. M'ojam Kabeer Tabrani, 5: 88.

of Hajj. They had also made a rule that the pilgrims coming from outside should either adopt the dress of the Quraysh or perform the Tawaaf (going round the K'aba seven times) naked. That is why performing of Tawaaf naked had become quite common. But the Prophet (pbuh) never supported his family in such matters.[29]

In Arabia of the time, story telling was a popular pastime. At night people used to gather at a place after finishing their day's work and listened to a professional's narration with great interest. In his boyhood days, the Prophet (pbuh) had also once wanted to attend one such gathering. While on the way, he stopped for a while to watch a marriage celebration, where he was overcome by sleep. When he woke up, it was morning already. One more time the same incident happened. Twice only, during his forty years of age, he tried to attend such a gathering, but each time he was saved from participating in an engagement like that which did not match his ultimate mission:[30] "Your position is above such engagements."

Invested as Prophet

As the time of Hazrat Muhammad's appointment as Prophet came close, he (pbuh) developed an increasing desire to stay in seclusion. He used to take water and *Sattu* (flour to be used as food) and retire to a cave on Mount Hira, which was an uninhabited place and was several miles from Makkah. There he remained engaged in acts of worship, which included Zikr (remembrance of Allah) and reflection on the divine signs. He stayed in seclusion there until his stock of water and food lasted. Now the Prophet (pbuh) used to have dreams, which were so true that what he saw in a dream at night appeared in reality in the day.

[29] Bukhari.
[30] Al-Rouzul Anaf Suhaili, 1: 112.

One day when the Prophet (pbuh) was in the Cave of Hira, an angel appeared to him. He told him, “Read.” The Prophet (pbuh) replied, “I am unlettered.” Upon it the angel took him within the fold of his arms and embraced him so hard that he felt exhausted. The angel left him then and said again, “Read.” The Prophet (pbuh) replied again, “I am not formally educated.” He took him again in his arms and held him tight with a great force and then released. The third time he asked him, “Read.” The Prophet (pbuh) gave him the same reply. The angel then recited these verses (which now form a part of a chapter in the Qur`an):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الإِنْسَانَ مِنْ عَلَقٍ، اقْرَأْ وَرَبُّكَ الأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

(In the Name of Allah, the Most Gracious, the Most Merciful)
“Read! In the Name of your Lord Who has created (all that exists).
He has created man from a clot (a piece of thick coagulated blood).
Read! And your Lord is the Most Generous.
Who has taught (the writing) by the pen.
He has taught man that which he knew not.”
[Al-‘Alaq: 1-5]

The Prophet (pbuh) returned home soon after this incident, lay in his bed, and asked his wife Khadija® to cover him with some cloth. When he overcame the feeling of shock, he told his wife that he had witnessed things threatening to his life. His wife offered consolation to him by saying: “Why should you fear anything? I see that you are kind to your relatives, speak truth, support widows, orphans, and the helpless, host guests, and sympathize with sufferers. Allah will never let an affliction befall

you." But then Khadija® herself felt the need to be assured that her husband was not in danger. So she took the Prophet (pbuh) to her cousin, Warqa bin Nawfal, who knew the *Ibrani* (Hebrew) language and was a scholar of *Tawrayt* (the Torah) and *Injeel* (the Gospel).[31] At the behest of Khadija®, the Prophet (pbuh) narrated to Warqa the event of the Angel Jibrail's coming to him and his conversation with him. Warqa immediately spoke out that it was the same Angel which used to come down to Hazrat Musa (Prophet Moses) to bring to him the divine message. Warqa wished that he were alive when the Prophet (pbuh) would be forced to leave his hometown. The Prophet (pbuh) inquired in surprise if he would be forced out of town. Warqa replied in the affirmative and explained that whoever had called his people to a divine message was met with enmity at the beginning. He said that he wished to remain alive until the time of the Prophet's emigration *(Hijrah)* so that he could be of service to him.[32]

One day the Angel Jibrail led the Prophet (pbuh) to the edge of the Cave where he made *Wudhu* (ablution performed in the Islamic way) in front of him. The Prophet (pbuh) also made Wudhu in the same way and then both of them offered Salah (Prayers performed in the Islamic way) together. The Angel Jibrail led the Salah.[33]

Preaching of Islam

The Prophet (pbuh) began to preach Islam now. Khadija®, his wife, 'Ali®, his cousin aged eight, Abu Bakr®, his friend, and Zayd bin Haritha®, his slave, accepted Islam

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[31] According to Islamic traditions, Tawrayt and Injeel were divine books revealed to Prophet Musa (Moses) and Isa (Jesus Christ), respectively, may Allah's blessings be on them, but they are no more available to the world.
[32] Sahih Bukhari, Badaul Wahi, and Muslim, Kitabul Iman, Badaul Wahi. It is also stated that the age of our Prophet (pbuh) was 40 at the time.
[33] Al-Ansaab lil Balazari, 1: 111.

the very first day. Their acceptance of Islam was a very strong proof of their trust in the Prophet's truthfulness, as they had been close witnesses of his private and public life for forty years. Bilal®, 'Amr bin 'Abasa®, and Khalid bin S'ad bin 'Aas® also embraced Islam after a few days. Abu Bakr® was a wealthy businessman and had a cloth shop in Makkah. He had a wide circle of friends and acquaintances. Upon his call 'Uthman bin 'Affan®, Zubayr®, 'Abdur Rahman bin 'Awf®, Talha®, and S'ad bin Abi Waqqas® came to the fold of Islam. After them Abu 'Obayda®, 'Aamir bin 'Abdullah bin Al-Jarrah® (later known as *Ameenul Ummah,* the Trustee of the Community), 'Abdul Asad bin Bilal®, 'Uthman bin Maz'un®, 'Aamir bin Fuhayra Azdi®, Abu Huzayfa bin 'Utba®, Saaeb bin 'Uthman bin Maz'un, and Arqam entered into Islam. In women, after Ummul Mo`mineen (Mother of the believers) Hazrat Khadija®, Ummul Fazl, wife of the Prophet's uncle 'Abbas®, Asma bint 'Umays®, Asma bint Abu Bakr®, and Fatma, sister of 'Umar®, became Muslims.[34]

In those days Muslims used to say their Salah (Prayers) in a valley. Once when the Prophet (pbuh) was saying his Salah there with Hazrat 'Ali®, Abu Talib, his uncle, accidentally came upon them. Surprised at the new way of saying prayers, he stopped there and watched them. When they completed their prayers, he inquired of them what religion that was. The Prophet (pbuh) replied that it was the religion of their grandfather Prophet Ibraheem (Abraham, *Alayhisalaam*). Abu Talib told them that although he was not willing to embrace that religion, they

[34] In the authentic narrations of Sahih Bukhari, Sunan Tirmizi, Musannif 'Abdur Razzaq, Mustadrak Haakim, and Musannif bin Abi Sheba, there is a mention of the order in which these Companions entered into Islam.

had his full support to follow it. He also assured the Prophet (pbuh) that nobody would dare to oppose him.[35]

The Prophet (pbuh) preached Islam in secret for three years. But now the time for inviting people openly had arrived, and so the Qur`anic message was revealed to him:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ﴾

"*Herefore proclaim openly Allah's message*"

[Al Hijr: 94].

He also received the instruction:[36]

﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾

"And warn your tribe (O Muhammad, pbuh) of near kindred" *[Ash-Shu'ara: 214]*.

One day the Prophet (pbuh) asked Hazrat 'Ali to arrange for a feast. In fact, this was the first occasion for him to convey the message of Islam openly. The whole family of 'Abdul Muttalib, including Hamza, Abu Talib, and 'Abbas, were invited. After they finished eating, the Prophet (pbuh) stood up at his place and thus addressed the guests: "I have brought such a thing which would suffice for a person both in this world as well as in the hereafter. Who will help me in shouldering this heavy burden?" All present in the gathering remained silent. Suddenly Hazrat 'Ali stood up and said, "Although I am suffering from pain in my eyes and my legs are thin, I will help you." It was an odd sight for the Quraysh to see that two persons, one of whom was only thirteen years old, were announcing their intention to change the world. They could not control their laughter. But future developments

[35] Seeratun Nabi, vol. 1, p. 206.
[36] Seeratun Nabi, vol. 1, p. 210.

proved that what the two said at that time turned out to be a reality later.[37]

One day the Prophet (pbuh) ascended the Mount Safa and called the people from there. When they gathered, he asked them: "Do you consider me truthful or a liar?" The audience replied in one voice, "We have never heard you uttering a lie or saying an indecent thing. We know you as *Sadiq* (the Truthful) and *Ameen* (the Trustworthy)." The Prophet (pbuh) said thereupon, "Look! I am standing now on top of the hill while you stand beneath. I am, thus, able to see at both sides of the hill. If I tell you that I am seeing a band of armed bandits the other side which intends to attack Makkah, will you believe it?" "Certainly!" they replied, "because we have no reason to disbelieve a person of integrity like you, especially when you are standing at a high place from where you could see both sides." The Prophet (pbuh) said, "This was an example to make my point clear. Now know it that death is close at hand and that you have to appear in front of Allah. I am seeing the world-after-death as clearly as you are seeing the present world." The Prophet (pbuh) made an attempt this way to show them the role of a Prophet and to convince them by giving an example that it was possible for a person to see the hereafter while thousands of others were not able to see it.[38]

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[37] Seeratun Nabi, Vol. 1, 210. Tareekhe Tabri, Tafseere Tabri, Allama Shibli clarified that this narration is not free from the tinge of weakness. It is also stated by Imam Ahmad in Musnad, Ibn Katheer in Tafseer, Ibn S'ad in Tabq'at and other narrators of Seerah, but none of the narrations are free from weakness.

[38] Sahihayn.

Call Toward Tawheed and Violent Opposition of Polytheists

At that time the number of Muslims had grown to forty. The Prophet (pbuh) went to Al-Haram and proclaimed Tawheed (Oneness of God) there. This immediately raised a stir among the disbelievers as they considered it a serious insult to Al-Haram. They attacked the Prophet (pbuh) from all sides. Learning about it, Harith bin Abi Hala (son of Hazrat Khadija from her first husband) who was at his home, rushed to Al-Haram and tried to shield him. But the swords fell upon him from all sides and he fell a martyr. This was the first instance when the earth was colored with blood for the sake of Islam.[39]

Now the Prophet (pbuh) started preaching publicly. He went to each and every fair as well as to narrow streets, explained to the people the value of Tawheed, and forbade them from worshipping idols, stones, and trees. He preached that they should believe in God as being free from all shortcomings and limitations, and have firm faith that the earth and the skies, the moon and the sun, and all small and big things are Allah's creation and are totally dependant on Him. It is He, he explained, Who accepts a supplication, cures the sick, and grants a wish. None can do anything without Allah's permission; even the angels and the Prophets are unable to do anything against His will. In those days 'Ukaaz, 'Uyeena, and Zil-Majaz were famous fairs in Arabia, which were thickly attended by people from distant places. The Prophet (pbuh) used to visit these fairs and preach Islam and Tawheed to the people there.[40]

[39] Al-Asaba, Ibn Hajar, Zikr Harith bin Abi Hala.

[40] Imam Tirmizi in Sunan, Imam Haakim in Mustadrak, Imam Ahmad in Musnad, and narrators of seerah in their books have

When the Prophet (pbuh) started preaching Tawheed and denouncing idol worship openly, some chiefs of the Quraysh complained to Abu Talib about it. Abu Talib consoled them but as the point of dispute remained and as the Prophet (pbuh) did not stop preaching, a delegation came to Abu Talib again. It comprised all important chiefs of the Quraysh, such as ‘Otba bin Rabi’a, Shayba, Abu Sufyan, ‘Aas bin Hisham, Abu Jahl, Waleed bin Mugheera, and ‘Aas bin Wael. They complained that as the Prophet (pbuh) denounced their deities and accused their forefathers as misguided and foolish, Abu Talib should either withdraw his support from him, or openly side with him to fight against them so that the dispute is decided forever. When Abu Talib realized the grimness of the situation - seeing that the Quraysh were serious and that he alone was not strong enough to face their united strength - he expressed his helplessness to the Prophet (pbuh) in a brief remark: “Dear to me as my life! Don’t put on me a burden that I may not be able to bear.”

Apparently, the only support that the Prophet (pbuh) had was from Abu Talib. When the Prophet (pbuh) noticed that Abu Talib was wavering, he told him with tearful eyes, “By Allah! If these people put the sun in my one hand and the moon in the other, I will not forsake preaching. Either Allah will bring this mission to fulfillment, or I will sacrifice my life for it.” The sincere resoluteness of the Prophet’s voice deeply touched the heart of Abu Talib. He assured him of his support in these words: “Go. None will be able to do any harm to you.”[41]

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mentioned it. Imam Tirmizi and Imam Zahabi have did the *Tasheeh* of this Hadith.

[41] As-Seeratun Nabawiya lil Zahabi, 86-87, Mustadrak Haakim, 3: 577.

The Prophet (pbuh) continued to propagate Islam. Although the Quraysh could not dare to make an attempt on his life, they missed no opportunity to persecute him: they strew thorns in his path, put filth on his body while he was engaged in prayers, and cast aspersions on him.[42]

‘Abdullah bin ‘Amr bin Al-’Aas relates as eye witness that one day when the Prophet (pbuh) was offering Salah in Al-Haram, ‘Oqba bin Abi Mo’eet came there. He rolled his sheet in the form of a rope and when the Prophet (pbuh) went in prostration (*Sajda)*, he put the sheet around his neck and started tightening it. Although the sheet had started pressing his neck very badly, the Prophet (pbuh) remained patient. Hazrat Abu Bakr Siddique pushed ‘Otba away and recited the verse of the Qur`an:

﴿أَتَقْتُلُونَ رَجُلاً أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنَاتِ مِن رَّبِّكُمْ﴾

> *“Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord?” [Ghaafir, 40: 28].*

Some rogues attacked Abu Bakr and seriously hit him. [43]

On another occasion when the Prophet (pbuh) was offering Salah in Al-Haram, some members of the Quraysh assembled in an open area inside the K’aba. Abu Jahl said that a camel was slaughtered that day, the intestine of which was thrown out at a place. He suggested that somebody should bring it from there and put it over the Prophet (pbuh) when he was in prostration. ‘Oqba rose from his place, brought the camel’s intestine, and put it over the Prophet (pbuh) while he was engaged in prayers. The Prophet (pbuh) remained fully engrossed in his prayers. The Quraysh started laughing loudly, enjoying

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[42] Seeratun Nabi, 1: 221.
[43] Sahih Bukhari, Bab Bunyanul Ka’aba, Bab Zikr ma Laqiyan Nabi wa Ashabuhu min Quraish bi Makkah.

their indecent joke and falling upon each other in merriment. Ibn Mas'ud, a Companion of the Prophet (pbuh), was watching it all, but he dared not intervene due to the presence of a large number of disbelievers there. Suddenly, Fatma Zahra, the daughter of the Prophet (pbuh), came upon the scene. She removed the dirt from the back of her father and scolded the rogues.[44]

Once, the opponents assembled to decide what they should tell the persons coming to Makkah from outside about the Prophet (pbuh) so that they were not influenced by him. One of them suggested that they should tell them that he was a soothsayer. Waleed bin Mugheera, an aged person, opposed by saying that he had seen several soothsayers and that the rattling of the soothsayers was no match to the sayings of Muhammad (pbuh). He underscored that they should not say anything that the Arabs coming from other places to Makkah might reject as untrue. Upon it another person suggested that they should declare Muhammad (pbuh) as insane. Waleed opposed it also by pointing out that insanity had nothing to do with him. A third person proposed that the Prophet (pbuh) should be projected as a willful poet. Waleed retorted that the Arabs knew very well what poetry was and would find out that the Prophet's recitations were never poetic compositions. Yet another suggestion came to the floor that the Prophet (pbuh) should be accused of being a magician. Waleed commented in disappointment that the magicians were known for their weird appearance and dirty habits, and that Prophet Muhammad's lifestyle was, in contrast, so clean and sophisticated. Thereupon, the audience left the matter to Waleed and asked him to come up with a suggestion. He said that he honestly

[44] Sahih Bukhari, Bab Bunyanul Ka'aba, Bab Zikr ma Laqiyan Nabi wa Ashabuhu min Quraish bi Makkah.

believed that Muhammad's words had an appeal and his conversation was filled with sweetness. He suggested that the only thing that could be said against him was that his words were such which separated a son from his father, a brother from his brother, and a husband from his wife, and so people should stay away from him. All agreed to Waleed's proposal. After this consultation, they used to sit by the pathways leading to Makkah and tell the incoming people about the ill effects of listening to the words of the Prophet (pbuh).[45]

'Otba's Conversation with the Prophet (pbuh)

When the disbelievers of Makkah noticed that the Prophet Muhammad (pbuh) was not ready to give up propagating Islam, they decided to buy him with a lucrative offer, or frighten him with a threat, hoping that one such tactic would make him yield. 'Otba, a famous chief of Makkah, offered to meet him for this purpose. He visited him and thus spoke: "My nephew Muhammad! If you intend to collect wealth this way, we will ourselves amass for you so much wealth that you will become very rich. If you wish to achieve respect and prestige, we will take you as our chief. If you, however, want to be a ruler, we will appoint you the king of Arabia. We are ready to fulfill any of your demands, but do give up this practice of yours. Or, if you feel that you have developed a mental ailment, tell us so that we arrange for your treatment."

The Prophet (pbuh) patiently replied, "Whatever you said about me is untrue. I don't want to achieve wealth, honor, or sovereignty, nor do I suffer from any mental ailment. You will understand my position better with the help of the following verses from the Qur`an:

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[45] As-Seeratun Nabawiya lil Zahabi, p. 89-90.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿حم، تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ، كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ، بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لا يَسْمَعُونَ، وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ...... الخ﴾

"Ha-Mim [These letters are one of the miracles of the Qur`an, and none but Allah (Alone) knows their meanings].

A revelation from (Allah), the Most Gracious, the Most Merciful. A Book whereof the verses are explained in detail - a Qur`an in Arabic for people who know.

Giving glad tidings [of Paradise to one who believes in the Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which he has ordained)], and warning (of punishment in hell-fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they hear not.

And they say: 'Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way).'" [Ha-Mim Sajda: 1-5]

'Otba was enraptured by listening to the verses of the Qur`an. Reclining on his hands while his head was tilted backward, he listened to the verses and at the end rose silently and left the place. When he returned to his people, he was a different person. The chiefs of the Quraysh noticed the change from his facial expression and told one another**,** "Look, 'Otba looks different." They, nevertheless, inquired

him as to what he saw, said, and heard. 'Otba replied, "O people of Quraysh! I heard from Muhammad such words that are neither soothsaying, nor poetic composition, nor words of charm. If you like, take my advice. Leave Muhammad (pbuh) alone." By hearing 'Otba's suggestion, they commented in disappointment that the words of Muhammad (pbuh) had influenced even 'Otba.[46]

Conversation Between the Chiefs of the Quraysh and the Prophet (pbuh)

When 'Otba's mission failed, the chiefs of the Quraysh decided that they should call the Prophet (pbuh) and try to make him see what problems his preaching had caused to them. They, thus, sent word to him that they wanted to talk to him about an important issue and were gathered in the K'aba for that purpose. As the Prophet (pbuh) was very eager to see that his tribesmen accepted Islam, he happily went there. When he took a seat, they began the talk this way:

"O Muhammad! We have called you here to talk to you. By God, we don't know if anyone else has created so much difficulties for his community as you have done. There is no trouble imaginable that you have not brought upon us. Now we wish to know that if you want to earn wealth through this new religion of yours, we will accumulate wealth for you, so much of it that none among us has that much. Or if you want to attain honor and prestige, we will take you as our leader. Or if you wish to become the ruler of a state, we will crown you as our king. In case you feel that you see a Jinn which has possessed you, we will spend money to get the help of professionals so that you are cured, or we will understand that you are helpless in this matter."

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[46] As-Seerul Halabiya, 1, 486-487, Musannif Ibn Abi Shayba 14: 295, As-Seeratun Nabawiya lil Zahabi, 91-92.

The Prophet (pbuh) replied:

"Whatever you said has nothing to do with me. I do not wish to attain wealth, or honor, or kingdom through the message that I have brought to you. The fact is that Allah has sent me to you as His messenger. He has revealed the Book to me and has appointed me as a bearer of glad tidings as well as of warning. I have conveyed my Lord's message to you and have explained it to you clearly. If you accept my teachings, they will be a treasure for you for the world as well as the hereafter. But if you refuse, I will wait for His command and see what He ordains for you."

The Quraysh commented:

"Well, Muhammad, if you do not accept our proposal, do one thing then. You know it well how much hardships we are facing in life: water is scarce and resources of sustenance are limited. You pray to your God that He removes the mountains away so that we have a wide space around our city. Also, He should make such canals flow for us that flow in Iraq and Shaam (Syria). He should also bring to life our ancestors, including Qusay bin Kilaab, as he was our leader and used to tell the truth. We will ask him about you. If he testifies for you, and also you fulfill our other demands, we will know that you have a position before God and that your claim of prophethood is true."

The Prophet (pbuh) replied:

"I have not been sent for these things. I have been entrusted with messengership to convey God's message, which I have done. If you accept it, it will be a treasure for you in the world and the hereafter. But if you turn it down, I will wait for His command. Whatever He likes to decide about you and me, He will decide."

The Quraysh then added:

"If you do not do anything for us, you should ask your God for yourself that He sends down an angel to accompany you who testifies to your truthfulness and forbids us from opposing you. You could also ask your God that gardens grow and large castles are built for you, and that wealth in the form of gold and silver is provided to you, which you are actually in need of. At present you go to the market to earn for your living. If these things happen, we will acknowledge them as signs of your honorable status in front of Allah."

The Prophet (pbuh) replied to them:

"I will not do so. I will not ask God to grant me such things. I have not been sent for such things. Allah has appointed me a bearer of glad tidings and warner of punishment. If you accept the message, it will be a treasure for you in both worlds. Otherwise, I will observe patience and wait for God's decree."

The Quraysh said:

"Well, then bring down upon us a part of the sky because you claim that God could do so. Until you do so, we will not believe in you."

The Prophet (pbuh) commented:

"It is in the power of God. He could do so if He wishes."

The Quraysh inquired:

"Muhammad! Did your God not inform you in advance that we would call you and ask these questions and put these demands? He did not teach you the answers to our questions either, nor did he tell you what He plans to do in the future. As He did not do these things, we think that it is true that a person from Yamama bearing the name *Rahman* teaches you such things. We will never bear faith in *Rahman*. See, today we have clearly told you all about

our reservations. Now we are also telling you on oath that we will in no condition permit you to preach your faith until we all perish or you meet your death."

The talk had come up to this point when one of them blurted: "We worship angels who are the daughters of God." The other joined him by saying, "We will not believe in your words until God and angels appear in front of us."

Hearing these words, the Prophet (pbuh) stood up. With him also stood up 'Abdullah bin Mugheera, son of his paternal aunt 'Aatika bint 'Abdul Muttalib, and thus spoke: "See Muhammad, your people asked you for certain things, but you did not oblige them. Then they asked you to demonstrate such signs that might attest to your honorable [divine] status, which you did not do either. At the end they asked you to bring on them some divine punishment with which you used to threaten them, but you did not acquiesce even in that. Now I will never believe in you even if you climb the sky by a ladder and come down in front of me. Even if four angels accompany you from the sky and attest to your truthfulness, I will not bear faith in you."[47]

In spite of such a strong refutation, the Prophet (pbuh) continued to preach Islam to the Quraysh and tell them that his teachings included all good for them. The wise persons who accepted Islam and followed the teachings of the Prophet (pbuh) realized by witnessing later developments that in fact the Quraysh were virtually given all the facilities they had asked for only a few years later.

Quraysh Torture Muslims

Realizing that they could not persecute the Prophet (pbuh) as much as they wished, the Quraysh started pouring their

[47] As-Seeratul Halabiya, 1: 496

wrath upon the poor persons who had accepted Islam. They used to catch them at noon and force them to the burning sand. They put heavy rocks on their chest so that they could not move. They put hot sand on their bodies, burned their skin with red-hot iron, and forcibly dipped their heads into water to let them feel choked. These afflictions were common to all those who had accepted Islam, but the ones who underwent much more severe afflictions are as follows[48]:

Hazrat Khabbab bin Al-Arat®: He was from the Tameem tribe, was taken slave before the advent of Islam, and sold to Umme Anmar. He entered the fold of Islam when the Prophet (pbuh) stayed at the house of Arqam. By that time only six or seven persons had accepted Islam. The Quraysh persecuted him in different ways. One day they spread burning charcoal on the ground and forced him down to it upon his back. A person put his foot on his chest to make sure that he could not change sides. He was forced to stay in that position till the burning charcoal under him was extinguished.[49] Once when he narrated this incident to Hazrat 'Umar® and showed him his back, it was white as if struck by leukoderma (a form of leprosy).

Hazrat Khabbab® was a blacksmith. When he accepted Islam, those who owed him money refused to pay him; they used to say that until he renounced Islam, they would not pay him a penny. He used to tell them back: "Even if you die and come back to life, and do so again and again, I wouldn't renounce Islam."[50]

Hazrat Bilal®: He is the same person who is so well known as the *Muadhdhin* (one who called Adhan). He was a black man from Habsha (Abyssinia) and was a slave of

[48] Seeratun Nabi, Allama Shibli Nomani, 1: 228-231
[49] Al-Kamil libnil Aseer, vol. 2, p. 67.
[50] Sahih Bukhari.

Umayya bin Khalaf. When the sun came to its zenith, Umayya used to force him to the hot bed of sand and put a heavy rock on his chest to restrict his movement. He then told him to give up Islam or meet the death in that miserable condition. But even in that situation Bilal pronounced *Ahad* repeatedly, (meaning that God was One). When he remained steadfast in face of this persecution, Umayya tied a piece of rope by his neck and handed him over to the urchins to drag him in the streets. But while being dragged, he kept on proclaiming his faith by uttering *Ahad*, *Ahad* (the One, the One).[51]

Hazrat 'Ammar®: Hazrat 'Ammar® was from Yemen. His father Yasir® came to Makkah first and was married to Sumayya, a maid of Abu Huzayfa Makhzumi. 'Ammar® was born to them. Only three persons had entered into Islam before him. The Quraysh used to force him down to the hot bed of sand and beat him so mercilessly that he fainted. His father and mother were persecuted in the same way.[52]

Hazrat Sumayya®: She was the mother of Hazrat 'Ammar®. Abu Jahl hit her with a lance for accepting Islam, due to which she breathed her last.

Hazrat Yasir®: He was Hazrat Amaar's father. He also died under the crushing strain of the persecution inflicted upon him by the disbelievers.[53]

Hazrat Suhayb Rumi®: When the Prophet (pbuh) started preaching Islam, Hazrat Suhayb came to him with 'Ammar bin Yasir®. The Prophet (pbuh) invited them to Islam. They became Muslims. The Quraysh put Suhayb® under so severe persecution that he at times lost his

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[51] Mustadrak Haakim, 3, 284, Musnad Ahmad, 1, 404.
[52] Seerat Ibne Hisham, 1, 319.
[53] Al-Kamil, 2: 67.

senses. When he wanted to immigrate to Madinah, the Quraysh allowed him to leave only if he forfeited all his property and wealth at Makkah. He gladly agreed to it. When Hazrat 'Umar® was wounded in prayers in which he breathed his last, he had appointed Hazrat Suhayb® as Imam to lead the Muslims in prayers in his place.

Abu Fukayha®: He was a slave of Safwan bin Umayya and accepted Islam with Hazrat Bilal®. When Umayya learned about it, he tied a piece of rope in his leg and asked his men to drag him and force him to lie on the hot bed of sand. Once Safwan saw a black beetle crawling on the ground and addressed Abu Fukayha® in derision: "Is this not your god?" Upon it he replied, "Yours and mine is the same One True God." Hearing it, Umayya throttled him so severely that people considered him dead. Once Umayya put such a heavy rock on his chest that his tongue came out.[54]

Hazrat Lubayna®: She was a slave girl. When Hazrat 'Umar® used to get tired of beating her continuously for long and stopped for a while, he said: "I have stopped not out of mercy for you, but because I have become tired." She used to reply in constancy, "If you do not accept Islam, God will take revenge from you."[55]

Hazrat Zinnira®: She was a slave in the family of Hazrat 'Umar®. He (before accepting Islam) persecuted her very severely. Abu Jahl beat her so much that she lost her eyesight.[56]

Hazrat Nahdiya® and Umme 'Obays®: These two were also slaves and were severely punished for having accepted Islam.

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[54] Al-Kamil 2: 69
[55] Al-Kamil, 2: 69.
[56] Al-Kamil, 2: 69.

This is a glorious chapter in the chronicle of Hazrat Abu Bakr's virtues that he rescued most of these oppressed souls. He bought Hazrat Bilal®, 'Aamir bin Fuhayra®, Lubayna®, Zinnira®, Nahdiya®, and Umme 'Obays® by paying very high prices for them to their masters and freed them.[57]

These were the persons whom the Quraysh punished as severely as they liked. The other Muslims on whom they had less control were persecuted in other ways.

Hazrat 'Uthman®: He was aged and was highly respected in the Makkan society. When he embraced Islam, none else but his uncle tied him with rope and beat him.

Hazrat Abu Zarr®: He was the seventh person to accept Islam. When he declared his faith, the Quraysh beat him so brutally that he fell down to the ground.[58]

Hazrat Zubayr bin Al-'Awwam®: He was the fifth person to accept Islam. When his uncle came to know about it, he wrapped him in a mat and forced him to inhale smoke though his nose.[59]

Hazrat Sa'eed bin Zayd®: He was Hazrat 'Umar's cousin from paternal side. When he accepted Islam, Hazrat 'Umar ® tied him with rope by way of punishment.[60]

Hazrat S'ad bin Abi Waqqas®: He is well known as the conqueror of Iran. Although very respectable in his tribe, he could not escape persecution at the hands of disbelievers. Banu Asad, his tribesmen, did not miss a chance to hurt him in whatever way it was possible.

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[57] Mustadrak Haakim, 3: 284. The incident of Hazrat Bilail's freedom is also mentioned in Sahih Bukhari.
[58] Sahih Al-Bukhari
[59] Seeratun Nabi by Allama Shibli.
[60] Sahih Al-Bukhari.

Up until then nobody dared to recite the Qur`an aloud in the K'aba. When 'Abdullah bin Mas'ud accepted Islam, he decided to do it, which he considered a mandatory duty. People tried to dissuade him, but he remained determined. He went to Al-Haram and started reciting Surah *Al-Rahman* (a chapter in the Qur`an). The Quraysh rushed to him and began to slap him in the face. Although he completed the Chapter up to the place he wished to recite, he returned home with scars of serious injuries in his face.[61]

Hazrat Abu Bakr's Sufferings at Makkah

Although Hazrat Abu Bakr® was highly respected in the Makkan society, he was not spared from persecution and insult of the Quraysh. One day he was pushed down to the ground and was trampled and beaten blue and black. 'Otba bin Rabi'a hit him with two such shoes which had rough patches, as a result of which his face got swollen beyond recognition. He was so seriously injured that his people wrapped him in a sheet to move him to his home. It was feared that he would not survive his injuries. In the evening when he was able to speak, his first question was, "Is the Prophet of Allah (pbuh) safe?" His family members scolded him that he was still worried for the Prophet (pbuh).

When the people who had gathered around him ultimately left, Abu Bakr asked his mother again about the Prophet's welfare. As she did not have any information about him, Abu Bakr® asked her to find it out from Umme Jameel. Umme Jameel came to Abu Bakr's house and, seeing the pitiable condition of Abu Bakr, remarked remorsefully, "Those who have injured you so brutally are truly transgressors and disbelievers. I hope that Allah will take revenge from them." Abu Bakr inquired her about the Prophet's welfare. She informed him that the Prophet

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[61] Seerat Ibn Hisham, 1: 314, Asadulghaba, 3: 282.

(pbuh) was safe and was at Arqam's house. Abu Bakr refused to eat or drink unless he first saw the Prophet (pbuh). Late at night when the streets were unfrequented, Abu Bakr's mother and Umme Jameel helped him walk to Arqam's house where he attained the joy of meeting the Prophet (pbuh) in person.[62]

Emigration of Muslims to Habsha (Abyssinia) and Hazrat J'afar's Speech in the Court of Najjaashi:

When the sufferings of Muslims crossed all limits, the Prophet (pbuh) allowed them to immigrate to Abyssinia (Habsha) for the safeguard of their lives and faith. Thus, eleven men and four women formed a small group and set out to Abyssinia from the seaport of Sho'ayba in the dead of night.[63] The leader of this group was Hazrat 'Uthman bin 'Affan®. His wife Sayyida Ruqayya®, daughter of the Prophet (pbuh), accompanied him. The Prophet (pbuh) commented, "After Prophet Ibraheem (*Alaihisalam*) this is the first couple which has migrated in the path of Allah."[64] After them, eighty-three men and eighteen women also immigrated to Abyssinia, which included the Prophet's cousin J'afar Tayyaar®. The Quraysh went after them, but the Muslims had already sailed in boats before the arrival of the disbelievers at the seaport.[65]

The ruler of Abyssinia was a Christian. The disbelievers of Makkah presented themselves to his court with gifts and requested him to hand over to them the runaways from Makkah who had taken refuge in his country. The king called the Muslims to the court and inquired about the situation. Hazrat J'afar® explained the Muslims' position in these words:

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[62] Al-Asaba, 1: 42.
[63] Fathul Barilibnil Hajar, 7:188-89.
[64] Tabaqat Ibn S'ad, 1: 203.
[65] Fathul Bari, 7:189

"O King! We lived a life of ignorance, worshipped idols, ate dead animals, and used filthy language. We had no regard for human values, no respect for neighbors, and no rules to live by. In such a circumstance Allah blessed us with a pious person whose noble lineage, honesty, trustworthiness, piety, and refinement of character were well known to us. He invited us to worship One God (*Tawheed*) and not take any other deity except Him. He forbade us from worshipping stones and asked us to speak the truth, fulfill promises, stay away from sins, and abstain from the forbiddin. He also commanded us to offer Salah (prayers), give alms and keep fast. Our community has taken an offense at it. As far as they could, they persecuted us so that we give up worshipping One God Who has no partner, and start worshipping again the idols made of wood and stone. They persecuted us so much that we were forced to take refuge in your country."

The king listened to Hazrat J'afar's speech intently and asked him to recite some Qur`an to him. Hazrat J'afar recited *Surah Maryam* to him. He was so deeply touched by hearing the Qur`an that he broke into tears and said: "Muhammad (pbuh) is the same Prophet whose advent was prophesied by Jesus Christ. I am grateful to God that I found the time of that Prophet." He then expelled the Makkan disbelievers from his court.

Next day 'Amr bin Al-'Aas® managed to appear before the king again and requested him to find out what the Muslims believed about Jesus (Alayhissalaam). Najjaashi, the king, called the Muslims to the court again to answer the question. Muslims became worried that if they refused to accept Jesus (Alayhissalaam) as Son of God, Najjaashi would be enraged, as he was a Christian. But Hazrat J'afar® remained resolute and said that they should speak the truth.

When they appeared in the court, Najjaashi asked them what their belief was about Jesus, son of Maryam (Alaihisalaam). Hazrat J'afar® spoke for the Muslims, "Our Prophet (pbuh) has told us that 'Isa (Jesus) was a bondsman of God, His messenger, and His word." Najjaashi picked up a straw from the ground and said, "By God, Jesus (Alayhissalaam) is no more than what you said even to the extent of this straw." The Christian priests present in the court were enraged at his comment and snorted out aloud to express their resentment. But Najjaashi did not pay any attention to their displeasure, and the emissaries of the Quraysh returned disappointed.[66]

Hazrat Hamza Accepts Islam

Hazrat Hamza was the Prophet's paternal uncle and loved the Prophet (pbuh) very dearly. He was older than the Prophet (pbuh) by two to three years and was also his childhood playmate. Both of them were also brothers by the bond of milk, as Thuwayba, a slave maid, had fed both of them her milk. He had not accepted Islam yet, but he appreciated the character of the Prophet (pbuh) very much. By disposition, he was given to sportsmanship and hunting. It was his daily routine to leave early in the morning with his bow and arrows and spend his whole day in hunting. When he returned in the evening, he first went to Al-Haram and performed Tawaaf. Those days the chiefs of the Quraysh used to hold their separate gatherings in small groups in Al-Haram. Hazrat Hamza® greeted them and sometimes took a seat with a group. Thus he was on good terms with everybody, and they also held him in respect.

The mercilessness with which the opponents treated the Prophet (pbuh) was too much even for those who were

[66] Seerat Ibn Hisham 1: 335-36. Musnad Ahmad, 1: 202, 5: 290.

not related to him by any bond. One day Abu Jahl insulted the Prophet (pbuh) in his face very rudely. A slave maid saw it all and narrated the whole incident to Hazrat Hamza when he returned from hunting. Hazrat Hamza® was deeply hurt. In rage, he walked with bow and arrows to Abu Jahl while he was still sitting in Al-Haram and paid him back in these words, “I have become a Muslim.”[67]

Hazrat ‘Umar Accepts Islam

Hazrat ‘Umar® was twenty-seven when the Prophet (pbuh) was blessed with messengership. Due to Zayd®, the message of Tawheed (Oneness of God) was already introduced in Hazrat ‘Umar’s family. Zayd’s son Sa’eed, had accepted Islam and was married to Hazrat ‘Umar’s sister Fatma, due to which she had also entered into Islam. Nu’aym bin ‘Abdullah, a respectable member of the same family, had also accepted Islam. Hazrat ‘Umar® was still out of the fold of Islam. When he heard about the message of Islam, he became very hostile against those of his tribesmen who had converted to Islam. Lubayna was a slave maid in his family. He kept on beating her until he was exhausted. He punished all those persons physically whom he could. But instead of severest persecution that he inflicted on helpless Muslims, he did not succeed in forcing even one single Muslim to renounce Islam. Finding no way out, he decided to (God-forbid) assassinate the Prophet (pbuh).

Accordingly, one day he wore arms and headed for the Prophet (pbuh). In the way he accidentally met Nu’aym bin ‘Abdullah, who inquired of him his intention due to his looks. Hazrat ‘Umar® told him that he was on the way to settle the problem raised by the Prophet (pbuh) forever by

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[67] Al-Seerah Al-Nabawiya lil-Zahabi, 101, Mustadrak Haakim, 3:231.

putting him to death. Nu’aym told him that he should set right his own house first, as his sister and brother-in-law had already accepted Islam. Immediately, Hazrat ‘Umar® turned back and reached the house of his sister. She was reciting the Qur`an at that time. Hearing his footsteps, she became silent and hid the leaves of the Qur`an.

But Hazrat ‘Umar had heard the words and inquired of her what she was reciting. She tried to explain it away as nothing significant, but he challenged her by saying that he already knew the fact that she and her husband had renounced their previous faith. Saying this he grabbed his brother-in-law and entered into a scuffle with him. When his sister intervened, he hit her too, to the extent that she started bleeding. Hazrat ‘Umar’s violence, however, increased her love for Islam. She said resolutely, “‘Umar! Do whatever you can, but the love of Islam will not leave our hearts now.” These words touched Hazrat ‘Umar’s heart. He looked at his sister lovingly. She was bleeding, which created a sense of remorse in his heart. He asked his sister to show him what she was reading: “Bring it to me. I will see what Muhammad’s message is.”

Fatma, his sister expressed her concern that ‘Umar® might treat the Book with disrespect. He assured her on oath in the name of his gods that he would return it to her after reading. His sister became somewhat hopeful that the time for his guidance might have arrived. She told him that she couldn’t let him touch the leaves of the Qur`an as he was a polytheist (*Mushrik*) and unclean and that the Book of Allah could be touched only by a clean person. ‘Umar® took a bath. Fatma then gave her the leaves of the Qur`an. When he opened it, the *Surah Taha* was in front of him. As soon as he finished the beginning part of it, he could not resist saying: “What a sublime and honorable word!”

Hazrat Khabbab®, who had been hiding all this while, came out and said, "O 'Umar! It seems that Allah has accepted the supplication of His Prophet (pbuh). I heard him last night praying, 'O Allah! Strengthen Islam with Hakam bin Hisham (Abu Jahl) or 'Umar bin Khattab.' 'Umar! Appreciate this blessing." 'Umar® asked Khabbab® to tell him where the Prophet (pbuh) was at that time so that he could go to him and accept Islam. Khabbab® gave him the address. Those days the Prophet (pbuh) had taken residence at the house of Arqam, which was located at the foot of the Safa Mount. Reaching the house, Hazrat 'Umar® knocked at the door. As he was armed, the Companions became apprehensive, but Hazrat Hamza® told the Companions: "Let him in. If he has come with good intention, he is welcome. Otherwise I will behead him with his own sword." When Hazrat 'Umar® stepped in, the Prophet (pbuh) advanced, and by holding the front part of his upper wear asked him, "Why, 'Umar! With what intention have you come?" 'Umar® was awed by the confident tone of the Prophet (pbuh) and replied in a voice charged with sincerity, "To embrace Islam." Overjoyed, the Prophet (pbuh) chanted the Islamic slogan *Allahu Akbar* (Allah is greatest) loudly. The Companions also chanted the slogan *Allahu Akbar* so loudly that the surrounding hills resounded with the echo.[68]

Hazrat 'Umar's conversion proved to be a new phase in the history of Islam. Although forty to fifty persons had accepted Islam by that time, including Hazrat Hamza® who was well known for his chivalry, Muslims did not dare to practice the injunctions of Islam openly. Offering prayers (Salah) in K'aba was out of question. With 'Umar's conversion, the situation suddenly changed. He

[68] As-Seerah An-Nabawiya liz-Zahabi, 102-03, Sahih Bukhari.

publicly announced his acceptance of Islam. He was opposed by the disbelievers tooth and nail in the beginning, but he faced the situation and remained steadfast. He then went to Al-Haram with other Muslims and offered Salah there openly.[69]

About eighty-three Muslims had emigrated to Abyssinia (Habsha). They were living their comfortably when a rumor spread there that the disbelievers of Makkah had accepted Islam, by hearing which most of them decided to return to Makkah. When they reached near the city, they learned that the news was untrue. Some of them returned to Abyssinia, while most of them entered Makkah stealthily.[70]

'Uthman bin Maz'un's Sufferings

'Uthman® bin Maz'un was among those who had returned from Habsha (Abyssinia**)** at the wrong information mentioned above. In accordance with the Arab tradition, he obtained the protection (*Jawaar*) of Waleed bin Mugheera to enter Makkah. When he noticed that the Muslims who were unable to obtain protection of a chief of Quraysh were being persecuted in Makkah while he was able to move freely under Waleed's protection, he felt guilty. He considered it a moral weakness that he was leading a free and fearless life under the protection of a polytheist and was not able to share the afflictions of his co-religionists. He, therefore, went to Waleed, thanked him for his kindness, and expressed his desire to return his term of formal protection (Jawaar) Waleed kindly asked him if any member of his tribe had offended him. Hazrat 'Uthman® replied in the negative and said that he now wanted to stay under the protection

[69] Tabaqat Ibn S'ad, 3: 370.
[70] As-Seerah An-Nabawiya liz-Zahabi, p. 113.

of Allah and none else. Waleed then asked him to declare it publicly in Al-Haram that he was returning Waleed's *Jawaar* (protection) and that Waleed was no more responsible for his security in the future. Both of them went to Al-Haram where Waleed announced that 'Uthman ® was returning his term of protection to him at his will. Hazrat 'Uthman® confirmed it, attesting that he found Waleed an honorable person and had no complaint against his *Jawaar*, but that he wished to entrust himself fully to the care of Allah.

From there Hazrat 'Uthman® came upon a gathering of the Quraysh in which Labeed, a famous Arab poet, was reciting his poetic composition. The first line (*Misra'*) of a couplet was:

"الا كُلُّ شَيء مَا خَلا اللّهَ بَاطِلُ"

(*Every thing is valueless except Allah*).

Hazrat 'Uthman® commented, "This is true." Labeed recited another line of his couplet:

"وَكُلُّ نَعِيْم لا مَحَالَة زَائِلُ"

(*And all comfort will come to an end one day*).

Hazrat 'Uthman® contradicted it by saying that the comfort of heaven will last forever. In the Arab culture a poet was not used to such refutations. Labeed thus complained to the audience: "O Chiefs of the Quraysh! This was not the way your gatherings were held. Since when such people have emerged who contradict the poet in his face?" A person from the audience replied, "Recently a group of renegades have emerged among us. Just ignore them." Hazrat 'Uthman® said something in return to that person. Thus a dispute ensued in which a person slapped Hazrat 'Uthman in the face so hard that he lost an eye. Waleed was there and watched the incident. He told 'Uthman® endearingly,

"Dear to me! You lost your eye for no good reason. Had you been under my *Jawaar* (protection), this would not have happened." Hazrat 'Uthman® replied, "My healthy eye envies my injured eye and wishes to be sacrificed the same way (in the path of Allah)." Waleed invited him to return to his *Jawaar* (protection) again, but Hazrat 'Uthman® declined.[71]

Quraysh boycott Bani Hashim

The Quraysh realized that Islam was spreading in spite of opposition, that persons like 'Umar® and Hamza® had accepted Islam, and that Najjaashi, the King of Abyssinia, had granted asylum to the Muslims and turned down their emissaries. They then thought of a plan that the Prophet's family should be forced to a confinement and left there to perish. Consequently, all the tribes prepared a document mentioning in it that none of them would keep any relation with the people of the Bani Hashim tribe, nor trade with them, nor socialize with them, nor let any edible items reach them, until they surrendered Muhammad (pbuh) to them to kill him. This document was posted at the door of the K'aba.[72]

Helplessly, Abu Talib took refuge in She'ab Abi Talib, a valley, with other members of Banu Hashim and passed three long years in confinement. This period was filled with great hardships; sometimes they had nothing to eat, but the leaves of *Talah* (the banana tree). Hazrat S'ad bin Waqqas® narrates that in those days of suffering and deprivation he once found a piece of dry leather which he washed well, roasted on the fire, and ate with water in order to satisfy his hunger. Ibn S'ad relates that the wailing cries of the babies and children could be heard

[71] Seerat Ibn Hisham, 1:370.
[72] Zadul Ma'ad, 3: 29.

outside the valley. The Quraysh listened to it joyfully, although some good-hearted persons felt pity for the sufferers.[73] One day Hakeem bin Hezam, who was Hazrat Khadija's nephew, tried to send a small amount of wheat to her by his slave. Abu Jahl saw it and tried to seize the grain. By chance Abul Buhtari came upon the scene. Although a disbeliever, he felt sympathetic to Hakeem and thus scolded Abu Jahl: "If a person sends something to his aunt to eat, why do you stop him?"[74]

End of Boycott

The Prophet (pbuh) and his clan Bani Hashim underwent the hardships of boycott and forced confinement for three years. Ultimately, some disbelievers took pity on them and started taking initiatives to terminate the boycott. Hisham Makhzumi was a close relative of the Bani Hashim family and a distinguished person in his own tribe. He used to send grains and the like stealthily to Banu Hashim. One day he went to Zubayr, the grandson of 'Abdul Muttalib, and said, "Zubayr! Do you like that you eat, drink and enjoy other comforts while your maternal relatives do not have even the bare minimum to survive on?" Sadly, Zubayr replied: "What can I do to change the situation, for I am alone. If I had even one person to support me, I would tear off the cruel document of boycott and throw it away." Hisham assured Zubayr that he could count on him. Both of them then went to Mut'im bin 'Adi and persuaded him to rise against the injustice. Buhtari ibn Hisham and Zam'a bin Al-Aswad also promised to support them.

Next day they went to Al-Haram together. Zubayr addressed to all present there and said, "O people of

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[73] Al-Rawzul Anaf, 1: 220

[74] Seerat Ibn Hisham, 1: 345.

Makkah! Is it justified that we live in comfort and the people of Bani Hashim do not have the bare minimum to eat? By God! Unless the cruel document is torn off, I would not rest at peace." Abu Jahl immediately spoke out: "Never, nobody could touch the document." Zam'a retorted to him, "You are a liar. We did not agree to it even when it was written down."

Also, the Prophet (pbuh) had told Abu Talib that the termite had eaten up the document of the boycott. When people checked, it was actually so: only the words *Bismika Allahumma* (In your name, O Allah!) were spared.[75]

Abu Bakr's Alienation in Makkah

The tyranny of the Quraysh was now not limited only to the weak and the helpless. Hazrat Abu Bakr's clan was respectable and strong and he did not lack in helpers and friends. Yet, he could not take the tyranny of the disbelievers any more and decided to emigrate to a safe place. One day he left Makkah, his hometown, for this purpose and reached Barkulghemad, a place at the distance of five days' walk from Makkah toward Yemen. There he met Ibnuddughunna, a chief of the Qaara tribe, who inquired Abu Bakr® about his destination. Hazrat Abu Bakr® replied, "My people do not let me live peacefully with them. I want to emigrate to some other place where I could worship Allah." Ibnuddughunna told him, "It is not right at all that a person like you is forced to leave Makkah. I take you under my protection (*Jawaar*)." Thus Hazrat Abu Bakr® returned to Makkah with him.

[75] Zadul Ma'ad, 3: 30, it is also mentioned in Sahih Bukhari, Kitabul Manasik bab Dukhulun Nabi Makkah, bab Bunyanul Ka'aba, bab Taqasumul Mushrikeen Alan Nabi.

Ibnuddughunna met all the chiefs of the Quraysh and told them: "You turn out such a person who extends hospitality to guests, takes care of the poor, supports relatives, and helps the needy?" The Quraysh put a condition that Hazrat Abu Bakr® should recite whatever he wanted in his Salah inaudibly, for when he recited the Qur`an aloud, their children and women were influenced by it." Hazrat Abu Bakr® observed this restriction for a few days, but after that he built a mosque for himself near his home where he started praying and reciting the Qur`an aloud. As he was very tenderhearted, he cried bitterly while reciting the Qur`an. Women and children who watched him from a distance were influenced by it. The Quraysh complained to Ibnuddughunna about it. He told Hazrat Abu Bakr® that he could not take the responsibility of protecting him in that condition. Hazrat Abu Bakr® relieved him of his responsibility by saying, "Allah alone is sufficient for my protection."[76]

One day when the Prophet (pbuh) entered Al-Haram, Abu Jahl commented derisively by addressing the polytheist chiefs sitting there, "O people of 'Abde Manaaf tribe! See, your prophet is here." 'Oqba bin Rabi'a added, "What objection do we have if anyone claims to be a prophet, or an angel." Hearing their comments, the Prophet (pbuh) returned to them and said, "'Oqba! You never came forward to extend support to Allah and His prophet (pbuh) and insisted on following your way. And you Abu Jahl! The time is very near for you when you will laugh a little and cry a lot." Then he turned to other chiefs of the Quraysh and said, "The time is approaching when you will enter the religion that you are now

[76] Sahih Al-Bukhari, Kitabul Fazael, Bab Hijratun Nabi wa As-haba ilal Madinah 552.

rejecting." The readers will find in the following pages that these words came out to be true to the letter.[77]

Death of Abu Talib and Hazrat Khadija

In the tenth year of the prophethood, Abu Talib, the Prophet's uncle and father of Hazrat 'Ali, breathed his last.[78] He had taken care of the Prophet (pbuh) from his early boyhood days and had extended all support during his missionary period. The Prophet (pbuh) was very sad at his death.[79]

With the difference of three days the Prophet's dear wife Hazrat Khadija® passed away.[80] This noble lady had spent all her wealth to help her husband for Allah's pleasure. She was the first to enter into Islam and the angel Jibrael had conveyed greetings from Allah to her. The Prophet (pbuh) was very much aggrieved at her demise.[81]

Now the Quraysh felt bold to oppress the Prophet (pbuh). Once a mischief-monger threw mud on his head. When he entered his house in that condition, his daughter washed his head and cried to see her father's suffering. The Prophet (pbuh) consoled her by saying, "Dear daughter, why do you cry? Allah Himself will protect your father."[82]

Although Abu Talib's support was lost, and a wife like Hazrat khadija®, a true source of consolation to him in suffering, had passed away, the Prophet (pbuh) now started preaching his message with greater vigor and enthusiasm.

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[77] Rahmatullil 'Aalameen, 1: 65, reference, Tarikhe Tabri.
[78] Fathul Bari, 7: 194.
[79] Sahihayn.
[80] Fathul Bari, 7: 224.
[81] Sahih Al-Bukhari, kitabul Manaqibil Ansaar, bab tazawajun Nabi Khadija wa Fazlaha. Musnad Ahmad, 6: 118.
[82] Seerat Ibn Hisham, 1: 416.

Journey to Taif

After some time, the Prophet (pbuh) went to Taif to preach his message. Zayd® bin Haritha accompanied him in this journey. He reached Taif by visiting different tribes residing between Makkah and Taif and conveying to them the message of *Tawheed*. He walked on foot all the way. The tribe of Banu Thaqeef resided in Taif. The greenery and the cold climate of Taif, which were rare in Arabia, had made them very proud. 'Abdyalayl, Mas'ud, and Habeeb, the chiefs of the city, were brothers among themselves. The Prophet (pbuh) met them first and conveyed the message of Islam to them. One of them said curtly, "I will shave my beard in front of K'aba if you were appointed a messenger by Allah." The other blurted out, "Didn't God find anyone better than you, who do not have even a humble animal to ride, to take as His messenger? If He had to appoint a messenger, He should have selected a ruler or a chief." The third added, "I don't want to talk to you, because if you are a messenger of God, as you claim, it is dangerous to reject your message. But in case you are telling a lie, it doesn't befit me to talk to a liar." The Prophet (pbuh) told them at the end, "Now all I want from you is that you keep your views up to you so that others are not misguided by them."

The Prophet (pbuh) then started preaching his faith to the public. These three chiefs, however, instigated their slaves and city urchins to go after him. When he started delivering a sermon, they pelted him with stones, causing him severe injuries; blood trickled down to his shoes and clotted there, making it difficult for him to take out his shoes for ablution (*Wudu*).

During that journey once the mischievous gang called the Prophet (pbuh) names, clapped, and shouted at him so much that he was forced to take refuge inside the boundary of a

house. That place belonged to 'Otba and Shayba, sons of Rabi'a. They saw his miserable condition and, out of pity, sent some grapes in a plate to him by their slave 'Addaas. He put the plate in front of the Prophet (pbuh). The Prophet (pbuh) said *Bismillah* (In the name of Allah) and began to eat. 'Addaas was surprised at the words he heard and commented: "People here do not use these words." The Prophet (pbuh) inquired him about his native country and religion. 'Addaas replied that he was a Christian and was originally from Naynawa. Hearing the name of the city, the Prophet (pbuh) eagerly asked, "Are you from the city of the pious person Yunus bin Matta?" 'Addaas asked in surprise, "How do you know about Yunus bin Matta?" The Prophet (pbuh) replied, "He is my brother. He was a prophet and I am a prophet, too." Hearing it, 'Addaas leaned toward him in eagerness and kissed his head, hands, and feet. 'Otba and Shayba, who were watching them from a distance, commented: "See, it seems that we lost this slave." When 'Addaas returned to them, they scolded him, "Stupid. What happened to you that you started kissing that person's hands, feet, and head?" 'Addaas told them, "Masters! Today nobody is better than him on the face of the earth. He told me something that only a prophet could have known." They rebuked 'Addaas and warned him not to forsake his religion which was, as they told him, better than the new religion."

Once when the Prophet (pbuh) was preaching in Taif, he received so serious injuries that he fell unconscious. Zayd, his companion, carried him on his back out of the city where he sprinkled water on his face and helped him regain consciousness. Although not a single person accepted Islam in Taif in spite of so much of suffering, the Prophet's heart remained charged with faith in Allah's grandeur and His love. He supplicated to his Lord in the following words:

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وقِلَّةَ حِيلَتِي وَهَوانِي على النَّاسِ يا أَرْحَمَ الرَّاحِمِينَ أنت رب المستضعفين وأنت ربي إِلَىَ مَنْ تَكِلُنِي إِلى بعيد يَتَجَهَّمُنِي أو إِلى عدو مَلَّكْتَهُ أَمْرِي إِنْ لَمْ يَكُنْ عَلَيَّ غضب فَلا أُبالِي ولكن عَافيتك هي أَوْسَعُ لِي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أشرَقتْ لَهُ الظُّلُماتُ وصَلَحَ عليهِ أَمْرُ الدُّنْيا والآخِرَةِ من أن يترل بي غَضَبكَ أَوْ يحل عَلَيَّ سَخَطكَ لَكَ العُتْبى حَتَّى تَرْضى ولا حَوْلَ ولا قُوَّةَ إلاَّ بِكَ

"O Allah! I complain to You of the feebleness of my strength, of the littleness of my resource, and of my indignity. You are the most Merciful of all showing mercy. You are the protector of the oppressed and the helpless, and indeed You are my protector too. Whom do you entrust me to? To a stern stranger? Or to an enemy whom you have given control over my affairs? If thus Your wrath may spare me, I mind not how I am placed, except that Your grant of well being would be immense to me. I seek refuge in the effulgence of Your Divine Being that dispels all darkness and sets right everything Here and in the Hereafter, so that I may never incur Your wrath or earn Your displeasure. I shall plead with you till You be pleased. And I receive only from Your power to do good and stay away from evil."

The Prophet (pbuh) also said that he would never curse the people of Taif, for if they did not accept Allah's oneness, he hoped that their progeny would bear faith in Him.[83]

Inviting Arab Tribes to Islam

Now the Prophet (pbuh) started visiting different tribes by going to their areas. He also went outside Makkah and

[83] Sahih Bukhari. Also see Imam Zahabi's As-Seeratun Nabawiya, Ibn Hisham's As-Seeratun Nabawiya, Imam Hathami's Majma'uz Zawaed, and Imam Tabrani.

waited for a traveler whom he could invite to Islam and to the virtue of fearing Allah.[84]

Those days he went to the Banu Kinda tribe whose chief was Maleeh. He also visited the Banu ‘Abdullah tribe. He told them that as the name of their father was ‘Abdullah, which meant “a slave of Allah,” they should also become the true slaves of Allah. He also visited Banu Haneefa tribe at the place of their residence, but they rejected his message in the worst way possible, against the tradition of the Arabs. He also went to the people of Banu ‘Aamir Sa’sa’a whose chief was Buhayra bin Firas. Buhayra asked the Prophet (pbuh) that if he accepted his message and helped him overcome his opponents, would the Prophet (pbuh) promise that the religious leadership would be transferred to him after the Prophet’s demise. The Prophet (pbuh) replied that it was in Allah’s control and He would appoint whomsoever He liked to succeed him. Buhayra retorted, “Very good! At this time we face the Arab’s opposition against you. But when you succeed, others enjoy the benefit. Go away, we don’t have anything to do with you.” Hazrat Abu Bakr® was the Prophet’s companion and guide in this journey.[85]

Those days the Prophet (pbuh) once met Suwayd bin Samit who was known by the title *Kamil* in his tribe. The Prophet (pbuh) invited him to Islam. Kamil commented that perhaps the Prophet (pbuh) had what he himself had. The Prophet (pbuh) inquired of him what he had. He replied that he had the ‘Wisdom of Luqman’ (*Hikmate Luqman*). The Prophet (pbuh) asked him to present it. Suwayd recited some good verses. The Prophet (pbuh) expressed his appreciation for the verses and told him:

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[84] Amta’ul Asma’ lil Muqrizi, 1: 30.
[85] Seerat Ibn Hisham, 1: 426-27.

"But I have the Qur`an, which is better and is guidance and light." Then the Prophet (pbuh) recited some Qur`an to him. Suwayd immediately accepted Islam. When he returned to Madinah, the people of the Khazraj tribe killed him.[86]

In those days Abul Hasaysar Anas bin Rafey came to Makkah with some youths of the 'Abdul Ash-hal tribe, including Ayaas bin Mu'az. These persons had come to make a deal with the Quraysh on behalf of their tribe Khazraj. The Prophet (pbuh) went to them and asked, "I have a thing which guarantees the well-being of you all. Do you have a desire to know about it?" They inquired as to what it was. The Prophet (pbuh) told them: "I am a Messenger of Allah and have been sent to His creatures. I call people to worship Allah alone and not ascribe any partner to Him. My God has also revealed the Book (the Qur`an) to me." Then he explained the tenets of Islam to them. Ayaas bin Mu'az was still young and spoke up immediately, "O my people! By God, this is better than what you have come here for." Anas bin Rafey threw a handful of pebbles at his face and said, "Keep quiet. We have not come here for this purpose." Thereupon the Prophet (pbuh) left the place. This incident occurred before the Battle of Bo'aath, which was fought between the Aws and Khazraj tribes. Ayaas died a few days after returning, but in his last hour he was uttering *Tasbeeh* (*SubhanAllah*), *Tahmeed* (*Alhamdulillah*), *Tahleel* (*La ilaha illAllah*), and *Takbeer* (*Allahu Akbar*). The seeds of Islam implanted in his heart by the words of the Prophet (pbuh) had ultimately blossomed at the time of his death.[87]

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[86] Seerat Ibn Hisham, 1: 426-27.

[87] Seerat Ibn Hisham, 1: 427-28, Musnad Ahmad, 5: 427. Ibn Hajar testifies to the sanad of this narration.

During this period Zemad Azdi came to Makkah. He was from Yemen and was a famous magician (*Saahir*) of Arabia. Hearing that the Prophet (pbuh) was under the spell of the spirits, he offered to treat him by his magical charms. He came to the Prophet (pbuh) and said, "Come Muhammad and let me recite charms to you." The Prophet (pbuh) told him to listen to his recitation first and then recited the following words:

اَلْحَمْدُ لِلّهِ نَحْمَدُهُ وَنَسْتَعِيْنُهُ مَنْ يَهْدِهِ اللّٰهُ فَلا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْهُ فَلا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لا اِلَهَ اِلا اللّٰهُ وَحْدَهُ لا شَرِيْكَ لَهُ، وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ, أَمَّا بَعْدُ:

"All praise befits Allah alone. We thank Him for His blessings and seek help from Him alone. Whomsoever He guides, none could lead him astray, and whomsoever He leaves astray, none could guide him. I bear witness that none deserves to be worshipped except Allah, the One and Only deity, Who has no partner. I also bear witness that Muhammad (pbuh) is Allah's bondman and messenger. After this, I wish to inform you…."

The Prophet (pbuh) had said this much when Zemad restlessly spoke out, "Repeat these words again." He listened to the above words two or three times and said, "I have met many soothsayers *(Kaahin*) and magicians *(Saahir*) and listened to many poets, but I have never heard such words before. These words are a fathomless ocean. Muhammad (pbuh)! Give me your hand please so that I accept Islam."[88]

During this period Tufayl bin 'Amr came to Makkah. He was a chief of the Daws tribe, which ruled in the neighboring Yemen. He was a poet and wise person. The

[88] Sahih Muslim.

people of Makkah went out of the city to accord a welcome to him and treated him as a dignitary. Tufayl himself narrates his story in these words:

"The people of Makkah told me that there was a person (the Prophet) among them whom I should avoid. They said: 'He knows magic (*Sehr*) and causes separation between father and son, wife and husband, brother and brother. He has disturbed our unity and disturbed our affairs. We do not want your community to fall into the same afflictions. We, therefore urge you not to go to him, or listen to him, or talk to him.'

"They convinced me so effectively that whenever I wanted to go to the K'aba, I put cotton plugs in my ears so that no words of Muhammad (pbuh) might enter them. One day when I went to the K'aba early in the morning, the Prophet (pbuh) was offering Salah there. Because Allah willed it so, I happened to hear him reciting strange words in it. At that time I started scolding myself why I shouldn't hear what he said when I was myself a poet and educated person, and was able to judge between good and bad. If what he said was good, I would accept; otherwise I would reject. Deciding so, I waited and followed him when he left for home. I met him at his house and narrated the whole story of my coming to Makkah, people misguiding me, my blocking my ears with cotton plugs, and accidentally hearing his recitation that day. I then requested him to tell me what his message was. The Prophet (pbuh) recited the Qur`an to me. By God, I had never heard such pure and refined words urging people to do good and observe justice."

Tufayl accepted Islam on the spot. When the Quraysh heard that the person whom they considered their hero and

master had chosen to be a humble follower of Muhammad (pbuh), they felt greatly displeased and disappointed.[89]

Abu Zarr® was in his hometown Madinah (also known as Yathrib) when he heard about the Prophet (pbuh). He sent his brother to Makkah to find out more about him. Unays, his brother who was a famous poet and had a good command of language, visited Makkah for this purpose and reported back to him that Muhammad (pbuh) invited people to perform virtues and to stay away from evils. As Abu Zarr was not satisfied with this incomplete information, he himself traveled to Makkah on foot. As he had no acquaintance in Makkah and did not think it safe to talk about his mission to a stranger, he helped himself with the Zamzam water and decided to pass the night in Al-Haram. Considering him a traveler, Hazrat 'Ali® took him to his house. He spent the night there. Neither 'Ali® asked him anything, nor Abu Zarr® told him anything on his own. Abu Zarr® went to Al-Haram in the morning. He wanted to meet the Prophet (pbuh), but thought it unsafe to ask anybody about him. Thinking that he could not find his place, Hazrat 'Ali® took him home the second day also and asked him who he was and what he was there for. On Hazrat Ali's promise to keep secrecy, Abu Zarr® told him that he had come to meet the person who had claimed to be a messenger of Allah. He also told him about having sent his brother first for that purpose and about his inability to gather satisfactory information about him.

Hazrat 'Ali® appreciated his mission and told him that it was good that he met him first. He informed Abu Zarr that he was going to meet the Prophet (pbuh) and that he could come with him. He also told him that he would go inside first and check if it was safe for Abu Zarr to meet

[89] Sahih Al-Bukhari. Also see Tafseer Ibn S'ad, 1: 353 and Sharhul Mawahib, 4: 37.

the Prophet (pbuh) at that time. If not, he told Abu Zarr®, he would stand by the wall pretending that he was fixing his shoes. Abu Zarr® thus appeared before the Prophet (pbuh) and asked him what the message of Islam was. The Prophet (pbuh) told him about the tenets of Islam. Abu Zarr® accepted Islam immediately.

The Prophet (pbuh) instructed him to keep his acceptance of Islam a secret for the time-being, return home and come back to him when the situation changed in favor of Islam. But Hazrat Abu Zarr® said enthusiastically, "By God, I will proclaim my faith in front of the disbelievers before I leave." He then went to Al-Haram where the Quraysh were sitting at a place. In front of them all, he recited aloud *Kalimah Shahadat* ("There is none worthy of worship except Allah and Muhammad (pbuh) is His Prophet"). In fury, the Quraysh rushed to him shouting, "Beat up this renegade," and assaulted him with an intention to kill him. 'Abbas reached there and scolded the assailants, "You reckless fellows! He belongs to the Ghefar tribe where you go for trade and buy dates for yourselves." Thereupon, the people spared him. The second day Abu Zarr® again proclaimed his faith in Islam openly in front of all disbelievers present in Al-Haram. He was hit again. 'Abbas rescued him that day too. Then he returned home.[90]

The First 'Oqba Pledge and Spread of Islam

In the eleventh year of prophethood, in the Hajj season, the Prophet (pbuh) heard some people talking in the darkness of night at 'Oqba, which was at the distance of a few miles from Makkah. The Prophet of Allah (pbuh) went to them. They were six persons who had come from Madinah. The Prophet (pbuh) talked to them about the sublimity and grandeur of Allah, aroused their love for Him, tried to

[90] Sahih Al-Bukhari.

generate hatred in them for idol worship, enunciated values of virtue and refinement, denounced evils and sins, and enlightened their hearts with the recitation of the Qur`an. Although they were idolaters, they had often heard the Jews of Madinah mentioning that a prophet was about to appear soon. That led them to believe in the message of the Prophet (pbuh), and consequently they accepted Islam. When they returned to Madinah, they became the ardent preachers of the true faith there.[91]

They told everybody in Madinah that the Prophet (pbuh) the world was awaiting had appeared, whose words their ears had heard, and whose countenance their eyes had seen. They told people that he had helped them establish a relationship with the living God due to which the worldly life and death had become valueless for them.[92] The news generated a stir in Madinah and soon it became the talk of the people in each house of the town. Next year, in the twelfth year of the prophethood, the people of Madinah came to Makkah and stealthily accepted Islam. The clauses on which they took the pledge at the hands of the Prophet (pbuh) were as follows:

1. They will worship the One and the Only God and will not associate any partner with Him.
2. They will not steal and will not indulge in fornication.
3. They will not kill their children (daughters).
4. They will not cast false aspersions on anyone, nor will they backbite against anyone.
5. They will follow the instructions of the Prophet (pbuh) in all good things.

[91] Seerat Ibn Hisham, 1: 428-29.
[92] Seerat Ibn Hisham, 1: 428-29.

When they wanted to return, the Prophet (pbuh) sent Mus'ab bin 'Umayr® with them to teach them Islam. Mus'ab bin 'Umayr® came from a very wealthy family and had lived a very luxurious life before accepting Islam. When he used to ride a horse, slaves walked along. He never wore a dress of less than two hundred rupees. But after accepting Islam he gave up all means of physical pleasure for the spiritual bliss. Those days when he used to preach Islam in Madinah, he had just a small piece of blanket with which he covered his shoulder. He pinned up the piece of blanket with thorns.[93]

Hazrat Mus'ab® had stayed at the house of As'ad bin Zurara in Madinah. The people of Madinah used to call him *Al-Muqri* (the Teacher). One day Mus'ab®, As'ad, and some other Muslims gathered at the Marq Well (*Bi`r Marq)* to plan how to invite the Bani 'Abd Al-Ash-hal and Bani Zafar tribes to Islam. S'ad bin Mu'az and Osayd bin Huzayr were the chiefs of those tribes and had not accepted Islam yet. They came to know about the gathering of Muslims there. S'ad bin Mu'az told Osayd bin Huzayr, "What makes you so heedless of the situation? These two persons have now come to our areas and are trying to misguide the credulous from our people. Go and scold them and tell them not to come to our areas ever again. I could have done that myself, but as As'ad is my maternal aunt's son, I am keeping quiet."

Usayd bin Huzayr wore his arms and left for the place where the Muslims had gathered. Seeing him coming, As'ad® told Mus'ab®: "The chief of his tribe is coming. May he, by the will of Allah, accept your invitation!" Mus'ab® said that if Usayd took a seat with him, he would surely talk to him about Islam. By that time Usayd

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[93] Asadulghaba, 4: 406.

reached there and started calling them names. He also accused them that they had come to misguide the simpletons from his people.

Addressing him politely, Mus'ab® asked Usayd to take a seat, listen to what he had to say and then accept if he liked it, or reject if he did not consider it worthwhile. Usayd did not see any harm in it and sat down with them. Mus'ab® explained Islam to him and also read some Qur`an. Usayd listened to him and said at the end, "If someone wants to accept your religion, what does he do?" Mus'ab® replied that they asked him to take a bath, wear clean clothes, recite *Kalima Shahadah* (There is none worthy of worship except Allah and Muhammad (pbuh) is the Messenger of Allah), and offer two Rak'ats of Salah. Usayd rose from his place, washed his clothes clean, recited *Kalima Shahadat,* and offered Salah. He then said, "There is a person behind me. If he enters into your religion, none will be there to oppose you. I will go back and send him to you."

He then returned to S'ad bin Mu'az who was waiting for him. Looking at his face, S'ad remarked, "Look, this is not the face of Usayd with which he had gone to meet them." He then asked Usayd about his talk with the Muslims. Usayd told him that he had asked them to behave properly and that they had promised to abide by his instructions. "But," Usayd® added, "something unexpected happened there. The people of Banu Haritha, (who are your enemies) suddenly reached there and were trying to kill As'ad bin Zurara simply because he was your cousin." Hearing this, S'ad bin Mu'az flew in rage. Complaining that Usayd had done nothing to help the situation, he quickly gathered his arms and rushed to make sure that his cousin was not hurt. When he reached the spot, he found Mus'ab® and As'ad® sitting comfortably there.

He immediately understood that Usayd had tricked him into the situation to let him listen to the message of the Muslims. He burst into abusive utterances against them and, addressing As'ad®, said, "Had you not been a relative, you could not have entered my locality." Patiently, As'ad® told Mus'ab® that S'ad bin Mu'az was an honorable chief of his tribe, and that if Mus'ab® could convince him (of the truth of Islam), few persons will be left to oppose him." Mus'ab® told S'ad, "Have a seat please, and let us talk. If you like what I say, you may accept it. If not, you are free to reject it." S'ad put his arms aside and sat down with them. Hazrat Mus'ab® explained the message of Islam to him and also recited some Qur`an. S'ad asked the same question that Usayd had asked, "How does a person enter into Islam?" He also took a bath, professed Islam, offered *Nafl* Salah, and returned to his gathering. Upon reaching there, he called his people aloud, "O people of 'Abd Al- Ash-hal! What opinion do you have about me?" His tribesmen replied, "You are our chief and your opinion and judgment are always better than ours." As'ad then called out again, "Then listen! I consider it *Haraam* (forbidden) for myself to talk to any person among you, man or woman, who does not bear faith in Allah and His Prophet (pbuh)." The effect of S'ad's announcement was so tremendous that by the evening none in his tribe remained a non-Muslim. The whole tribe entered into Islam in one day.[94]

The Second 'Oqba Pledge

Thus due to the efforts of Mus'ab® Islam spread among the tribes of the Ansar. Consequently, the next year, in the thirteenth year of prophethood, seventy-three men and two women came to Makkah with the caravan of Madinah to

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[94] Seerat Ibn Hisham, 1: 435-37.

invite the Prophet (pbuh) to emigrate to Madinah and take permanent residence there. They were supposed to obtain the Prophet's consent for it.

This group arrived at the same place in the dark of the night where the people of Madinah used to meet the Prophet (pbuh) for the last two years. The Prophet (pbuh) went to meet them there with his uncle Hazrat 'Abbas, who had not embraced Islam yet. At that time Hazrat 'Abbas said an important thing to the people of Madinah: "Do you understand that the Quraysh of Makkah are arch enemies of Muhammad (pbuh). When you pledge allegiance to him, bear in mind that it could be extremely difficult and demanding to keep it. To enter into a pact with Muhammad (pbuh) is to invite red and black wars. Whatever you decide to do, think well beforehand about the consequences. Otherwise, leave the situation as it is."

The sincere members of the Madinah delegation did not say anything in reply to Hazrat 'Abbas' suggestion, but submitted to the Prophet (pbuh) to grace them with his words. The Prophet (pbuh) recited some Qur`an to them which filled their hearts with the effulgence of faith. They put forth their request before him to emigrate to Madinah so that they might fully avail themselves of the blessings of his company. The Prophet (pbuh) asked them:

1. Will you support me to your best in the propagation of the true religion?

2. If I immigrate to your city, will you support me and my companions as you support your family members?

The faithful Muslims from Madinah asked the Prophet (pbuh) what their reward would be if they fulfilled their obligations. The Prophet (pbuh) answered: "Paradise." The members of the delegation submitted, "O Prophet of Allah! Tell us for our satisfaction that you would not ever

leave us." The Prophet (pbuh) replied, "No, my life and death will be with you." Hearing these words, they flocked around the Prophet (pbuh) with exultation and enthusiasm and pledged their faith in Islam. Baraa` bin M'aroor was the first fortunate person who offered the pledge that night. A Devil (*Shaytan*) watched it all from the top of a mountain and raised an alarming call for the Makkans announcing, "Come and see. Muhammad (pbuh) and his people are planning to wage a war against you."

The Prophet (pbuh) asked them to ignore that voice. 'Abbas bin 'Ubada told the Prophet (pbuh), "If you permit, we could show the excellence of our swordsmanship to the Makkans as early as tomorrow." The Prophet (pbuh) replied, "No, I do not have permission (from Allah) to enter into a battle yet." Then the Prophet (pbuh) selected twelve of them calling them *Naqeeb*, and said, "As 'Isa ibn Maryam (*Alaihisalam*) had chosen twelve disciples for him, I also appoint twelve of you to go to the people of Madinah and preach Islam to them. In Makkah I will do this work myself." Their names were:

Nine persons from the Khazraj tribe: As'ad bin Zurara, Rafey bin Maalik, 'Ubada bin Saamit, (these three were also present at the time of the First 'Oqba Pledge), S'ad bin Rabi', Munzir bin 'Amr, 'Abdullah bin Rawaha, Baraa` bin M'aroor, 'Abdullah bin 'Amr bin Haraam, S'ad bin 'Ubada.

Three persons from the Aws tribe: Usayd bin Huzayr, S'ad bin Khaythama, Abul Haytham bin Tayhaan.[95]

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[95] Musnad Ahmad, 3: 339. Mustadrak Haakim, 2: 624-25. Imam Zahabi has considered Haakim's narration as authentic. See for details Seerat Ibn Hisham, 1: 438-448, 467. Also Fathul Bari 7: 219-223.

At the daybreak the Quraysh somehow got an inkling of the incident. They came out in search of the people of Madinah, but their caravan had set out from Makkah early in the morning. They, nevertheless, found S'ad bin 'Ubada and Munzir bin 'Amr, two members of the Madinah delegation, there. Hazrat Munzir® escaped, but they caught hold of S'ad bin 'Ubada®. They tied him with a piece of rope and brought him to Makkah. They beat him and pulled his locks. Hazrat S'ad bin 'Ubada® was one of the twelve persons appointed as *Naqeeb* by the Prophet (pbuh). He himself narrates that when the Quraysh were beating him up, a good-looking person with white-reddish countenance approached them. S'ad thought that if anyone from those could ever be a source of good for him, it might be that person. When he reached close, he slapped S'ad strongly in the face, which convinced him that there was none around who could do any good to him.

Then there came a person who took pity on him and asked, "Don't you have any right of neighborhood, or know anyone with whom you have a tie of mutual support?" S'ad bin 'Ubada replied in the affirmative and mentioned that Jubayr bin Mut'am and Harith bin Harb, the grandsons of 'Abde Manaaf, used to come to Madinah for trade and that he had accorded to them protection several times. He suggested that S'ad should call out their names and announce his relationship with them. S'ad did the same. The same person then went to the two persons and informed them that a man from the Khazraj tribe was being beaten, and that he was calling out their names to seek protection. The two persons came to the scene, recognized S'ad, and acknowledged that he had done favors to them. They secured his release and thus S'ad bin 'Ubada was able to return to Madinah.[96]

[96] Seerat Ibn Hisham, 1: 449-450, Rahmatullil 'Aalameen, 1: 81.

Permission for Emigration to Madinah

After the Second 'Oqba Pledge, the Prophet (pbuh) allowed those Muslims to emigrate to Madinah who were undergoing so severe persecution at Makkah that living there had become impossible. They did not have any sorrow for leaving behind their homes, relatives, and family, but were excited with the prospect of being able to worship the One True God freely in Madinah.[97] Those who tried to emigrate had again to undergo great sufferings due to the opposition of the Quraysh of Makkah.

When Hazrat Suhayb Rumi® was about to emigrate, the disbelievers surrounded him and said, "Suhayb! When you had come to Makkah, you were a pauper. You earned a lot by working in this city. Now you want to move out with all your wealth? We will not let you do that." Hazrat Suhayb® asked them, "Will you allow me to go if I leave behind all my possessions?" Finding them ready to accept this condition, he gave them all he had and set out to Makkah empty-handed. When the Prophet (pbuh) heard about the incident, he commented: "Suhayb earned a profit in this deal."[98]

Hazrat Umme Salma® says that when her husband Abu Salma® wanted to emigrate to Madinah, he helped her ride the camel and sit there with her son Salma in her lap. When they started, the people of Bani Mugheera, the tribe of the lady, stopped them and said, "You could go, but you cannot take our girl with you." Now the people of the tribe of Abu Salma, Banu 'Abdul Asad, also arrived there. They claimed that Abu Salma could not take the boy Salma with him as he belonged to their tribe. They

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[97] Zadul Ma'ad, 3: 49, Rahmatullil 'Aalameen, 1: 82.
[98] Seerat Ibn Hisham, 1: 477, Dalael An-Nabuwwah lil Bayhaqui, 2, 522.

made the camel sit, and the people of Banu ‘Abdul Asad snatched the boy Salma from her mother, while the people of Banu Mugheera took the lady with them. Abu Salma, who considered making *Hijrah* (Emigration) for the sake of safeguarding his religion a mandatory duty, set out to Madinah alone. Umme Salma® used to come to the place where she was separated from her husband and son and cry in helplessness. One full year passed this way. Ultimately, her cousin, the son of her paternal uncle, convinced the people of both tribes to let her go to her husband. The child was also given back to her. She rode a camel and alone set out to Madinah. Every Muslim who wanted to emigrate faced such tribulations.[99]

Hazrat ‘Umar Farooq® narrates that Hazrat ‘Ayaash bin Rabi’a® and Hazrat Hisham Sahabi® also wanted to accompany him in his emigration to Madinah. Hazrat ‘Ayaash reached the appointed place, but the disbelievers learned about the plan of Hisham bin ‘Aas and arrested him. After the arrival of Hazrat ‘Ayaash® at Madinah, Abu Jahl also reached there with his brother Harith. ‘Ayaash® was his cousin from paternal side and the mother of all three of them was one. They told Hazrat ‘Ayaash that his mother was extremely sad at his sudden separation and had declared on oath that she would not comb her hair nor would sit under a shade until she saw him. They requested him to accompany them to Makkah to console his mother and return to Madinah after a while.

Hazrat ‘Umar® warned Hazrat ‘Ayaash that he doubted the story and said, “When your mother will be vexed with lice, she will herself comb her hair, and when the scorching sun of Makkah will trouble her, she will herself try to find a shelter. I advise you not to go back to

[99] Seerat Ibn Hisham, 1: 467-68.

Makkah." But 'Ayaash told him that he would return to Madinah as soon as the condition of his mother's oath was fulfilled. Thereupon Hazrat 'Umar® gave him his camel and said, "It is very fast. If you ever suspect in the way that they are up to a mischief, this camel will help you run out of their reach easily."

Hazrat 'Ayaash took the camel and the three departed. One day when they were close to Makkah, Abu Jahl requested Hazrat 'Ayaash® to let him ride with him as his camel was exhausted. When 'Ayaash® made his camel sit for the purpose, they caught him and tied him with rope and brought him to Makkah. They took a great pride in that expedition and boasted that the foolish persons were punished that way. Now 'Ayaash® was confined with Hisham bin 'Aas. After the emigration of the Prophet (pbuh) to Madinah, Waleed bin Mugheera came to Makkah one day on the secret mission of freeing them from captivity and took them to Madinah in the dark of the night.[100]

The Prophet's Emigration to Madinah

When the Quraysh noticed that the Muslims were gaining strength in Madinah and that Islam was on the rise, they called an open meeting in Darul Nadwa, which was the center for consultation, to discuss the matter. The chiefs of all tribes attended the meeting. They came up with different proposals. A chief suggested, "We should chain Muhammad (pbuh) and confine him to a house." The other proposed, "Expelling him from Makkah would be sufficient." Abu Jahl gave a suggestion, "Let us take one person from each tribe and the selected persons should assault Muhammad (pbuh) together and kill him. Thus the responsibility of killing Muhammad (pbuh) will fall on all

[100] Mustadrak Haakim, 2: 435.

tribes and Banu Hashim alone will not be able to face the joint strength of all the tribes involved in his murder." People agreed to this proposal and, accordingly, the persons selected to carry out the mission surrounded the Prophet's house at night. The Arabs considered it immoral to enter a family house at night and therefore they waited outside for the Prophet (pbuh) to come out in the morning when they could assassinate him.[101]

Although the Quraysh hated the Prophet (pbuh) for his message, they trusted him to the extent that when one of them wanted to keep his valuables at a safe place, he put them as trust (*Amaanat*) with him. At that time also, the valuables of many persons were in the Prophet's keeping. The Prophet (pbuh) had come to know about the plan of the Quraysh. He, therefore, called Hazrat 'Ali and told him, "I have been instructed to emigrate (*Hijrah*) and so I will leave for Madinah tonight."[102] He asked him to sleep in his bed covering himself with his sheet, and return the valuables of people kept with him as trust the following morning. Hazrat 'Ali comfortably slept in the bed of the Prophet (pbuh) all night. The Prophet (pbuh) left his house at night under Allah's protection reciting the *Surah Yasin* and passed by the disbelievers who were there to keep a watch for him. None saw him leaving his house.[103] This incident occurred on the 27 Safar of the thirteenth year of prophethood on Thursday (12 September 621 A. D.)[104]

Two or three days before the *Hijrah* (Emigration) the Prophet (pbuh) went to Abu Bakr's house in the afternoon

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[101] Seerat Ibn Hisham, 1: 480.

[102] The command for Hijrah was given to him from Allah, as the narration in Bukhari shows. See Kitabul Manaqib, Bab Hijratun Nabi wa Sahaba ilal Madinah.

[103] Musnad Ahmad, 348, Musannif 'Abdur Razzaque, 5: 389.

[104] Seeratun Nabi, 1:270, Rahmatullil 'Aalameen, 1:85.

and knocked at his door. Abu Bakr® was at home and welcomed him in. He asked Abu Bakr® to let all others leave the place as he had to consult him in privacy about an important matter. After making sure that none except Hazrat Aisha®, who had already entered into marriage with him, was there, the Prophet (pbuh) informed Hazrat Abu Bakr of his plan of Hijrah (emigration). Hazrat Abu Bakr asked him restlessly, "May my father be a ransom for you, shall I have the honor of accompanying you?" The Prophet (pbuh) replied in the affirmative. Hazrat Abu Bakr® had prepared two camels for the journey for the past four months by feeding them the green leaves of the Babul (acacia) tree. He offered the Prophet (pbuh) the option to accept one of them for the journey. The Prophet (pbuh) agreed to take one camel for himself, but insisted on paying its price, which Hazrat Abu Bakr® accepted under pressure. Hazrat 'Aisha's elder sister Hazrat Asma, mother of Hazrat 'Abdullah bin Zubayr®, packed food for two, three days for them and tied it with *Nitaaq* (which women tie around the waist). Due to it, she won the title of *Zatun Nitaaqayn*.[105]

While leaving Makkah, the Prophet (pbuh) looked back at the city and said, "Makkah! You are dearest to me of all places in the world, but your people do not let me live here."[106] In the dark of the night the two honorable persons started their journey. There is a mountain range called the Thowr Mountain at the distance of four to five miles from Makkah. They decided to pass through it. The pathways leading to it were irregular, uneven, and very

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[105] Sahih Al-Bukhari, Kitab Manaqibul Ansar, Bab Hijratun Nabi wa As-hab ilal Madinah.

[106] Imam Tirmizi, Imam Darimi, and Imam Ibn Maja have mentioned the words: "والله انک لخیر ارض الله الی و لو لا انی اخرجت منک ما خرجت". Imam Tirmizi has rated this Tradition as *Hasan Gharib Sahih.*

difficult to walk. The pointed stones injured the feet of the Prophet (pbuh) and caused him great pain in walking. Abu Bakr® lifted him on his back. Thus they reached a cave. Abu Bakr® asked the Prophet (pbuh) to wait outside while he entered the cave to clean it. He tore some pieces from the dress he was wearing and with them blocked the holes in the cave to make sure that no harmful insect would come out of them and sting the Prophet (pbuh). He then invited him to enter.[107]

In Makkah Hazrat ‘Ali woke up in the morning. The Quraysh recognized him and inquired him about the Prophet (pbuh). He replied, “I don’t know. Was I supposed to keep guard? You let him escape and so he did.” In fury and desperation, the Quraysh hit him and brought him to K’aba, but after keeping him in captivity for sometime, they released him.[108]

Asma` bint Abu Bakr Siddique® narrates that her father had taken with him all the money he had, which was about five to six thousand rupees. Her grandfather Abu Quhafa was worried for Abu Bakr’s family and commented that Abu Bakr® had put his children in two-fold trouble as he had left them alone and had also taken all the money with him. With an intention to defend her father, Hazrat Asma` told her grandfather that Abu Bakr® had left a lot of money behind for them. She took stone pebbles, wrapped them in a piece of cloth, kept it where Abu Bakr® used to keep his money, and led her old and blind grandfather there to touch it and feel that there was enough money there. Abu Quhafa was satisfied to know that the children had enough to support themselves. Hazrat Asma` says that she did that just to console her old

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[107] Mustadrak Haakim, 3: 6. Dalaelun Nabuwwah, 2: 477, Seeratun Nabawiya lil Zahabi, p. 221, Rahmatullil ‘Aalameen, 1: 85.
[108] Tareekhe Tabri, 1: 568.

grandfather. Otherwise, Hazrat Abu Bakr had taken all he had to support the Prophet (pbuh).

Hazrat Abu Bakr® and the Prophet (pbuh) stayed in that cave for three days. Hazrat Abu Bakr's son 'Abdullah®, a young man, used to spend the night with them in the cave and returned early morning to Makkah to mix with the people and find out what the plans of the Quraysh were. Whatever he learned this way, he reported to the Prophet (pbuh) at night. A slave of Hazrat Abu Bakr used to bring the goats near the cave after grazing them around. The Prophet (pbuh) and Hazrat Abu Bakr® thus got some milk, which was the only provision they had for three days.[109]

Once the Quraysh, who were constantly on the look of the Prophet (pbuh), reached the mouth of that cave. Hearing their footsteps, Hazrat Abu Bakr® became worried and submitted to the Prophet (pbuh) that the enemies were so close to them that they could easily see them if they just stooped down a little. But the Prophet (pbuh) remained composed and assured him by saying:

﴿لا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا﴾

"Be not sad (or afraid); surely Allah is with us"
[Al-Taubah, 9: 40)]."[110]

The fourth day the Prophet (pbuh) came out of the cave and resumed his journey. 'Abdullah bin Orayqit, a disbeliever who was trustworthy, was hired as guide. They walked for a whole day continuously - day and night. Next day at noon when the sun became very hot, Abu Bakr® wanted the Prophet (pbuh) to rest for a while. He located

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[109] Sahih Al-Bukhari, Kitab Manaqibul Ansar, Bab Hijratun Nabi.
[110] Sahih Al-Bukhari, kitab Fazael As'haabun Nabi, bab Manaqibul Muhajireen wa Fazluhum, Sahih Muslim, Fazaelus Sahaba, Fazael Abu Bakr Siddique®.

some shade under a large rock, got down from the camel, cleaned the place, and spread his sheet for the Prophet (pbuh) to rest there. He then went out to see if he could find something to eat. Not too far from there, he saw a herdsman grazing goats. He asked him to wash a goat's udders and his hands, and then milk the goat. He covered the milk pot with a piece of cloth so that dust might not fall into it. He mixed some water with the milk and offered it to the Prophet (pbuh). He drank some milk and asked, "Isn't it time to leave now." The sun was about to set, and they set out to their destination again.[111]

Suraqa's Pursuit

The Quraysh had announced that whoever arrests Prophet Muhammad (pbuh) or Abu Bakr would be rewarded with one hundred camels. When Suraqa heard about it, he came out in the hope of winning the prize. At one point he located the Prophet's caravan and sped up his horse to capture them. But when he reached close to them, his horse stumbled and he was thrown off to the ground. He took arrows from his quiver to draw lots whether he should pursue them or not. The answer was in the negative. But the temptation of one hundred camels made him ride his horse again and follow the Prophet (pbuh). The Prophet (pbuh) was walking ahead patiently, with verses of the Qur`an on his lips and remembrance of Allah at heart. This time the feet of Suraqa's horse sank in the ground up to the knee. He checked the omen again. The answer again was in the negative. Disheartened by his experience of two times, he realized that the signs beckoned something beyond his understanding and decided to give up the pursuit. He walked to the Prophet

[111] Saaheeh Al-Bukhari, kitabul Manaqib, Bab fi Hadithil Hijra, Sahih Muslim, Kitabul Zuhd wa Riqaq, bab fi Hadithil Hijra.

(pbuh) and told him the whole story. He then presented to the Prophet (pbuh) his belongings. The Prophet (pbuh) declined to accept them, but he asked him not to disclose any information about his whereabouts to his enemies. Suraqa then requested him to write a decree of amnesty for him, which 'Aamir bin Fuhayra, Hazrat Abu Bakr's slave, wrote for him on a piece of leather.[112]

The Auspicious Traveler

The very first day after leaving his cave, the auspicious caravan of the Prophet (pbuh) came upon the tent of Umme M'abad who belonged to the Khuza'a` tribe. She was famous for her hospitality to the travelers. She used to provide drinking water to the passers-by; the travelers also took short recess during their journey at her place. The Prophet (pbuh) and Abu Bakr® asked the old lady if she had anything to eat. She replied in the negative and added that had there been anything to eat, she would have offered it to them herself. The Prophet (pbuh) saw a goat in a corner of the tent and inquired why the goat was there (as it was the time for grazing the animals). The lady replied that the goat was very weak and was unable to move with the herd. The Prophet (pbuh) sought her permission to milk it. She said that he could do so if he felt that there was any milk in her udders. The Prophet (pbuh) said the words *Bismillah* (In the name of Allah) and started milking the goat. The pot was overfilled with milk; some milk even spilled out. The Prophet (pbuh) and his companions drank that milk. The second time the goat was milked again and again the pot was filled with milk. The companions of the Prophet (pbuh) drank that milk too. The third time the pot was filled with milk once more. They left that milk for Umme M'abad and resumed their journey.

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[112] Sahih Al-Bukhari, Kitabul Manaqib, Bab Hijratun Nabi, Seerat Ibn Hisham, 1: 489-90.

When Umme M'abad's husband returned home and saw a bucket full of milk there, he was surprised and inquired where it came from. The lady told him that an auspicious person had visited their home and that the milk there was a blessing of his visit. Her husband remarked that that person must be the Qurayshite he was looking for and asked his wife to describe him. Umme M'abad said:

"I saw a gentleman whose neatness was evident, countenance was bright, and physique was proportionate. He was pious in looks and pleasant in manners: neither fat nor too thin, neither pot-bellied nor bald. His countenance commanded respect, with healthy physique, proper height, black and large eyes, black pupils, sclera shining white, eyelashes thick and long. He was graceful and dignified and maintained pleasant quietness. His talk was sweet and clear, neither too long nor too short. His words likened to the pearls pierced together. He was like a fresh branch between two soft and delicate branches, which was pleasing to the eyes. His associates surrounded him. Whatever he said, they carefully listened to, and whatever he commanded, they rushed to perform. He was a person who was served and obeyed and was neither too brief in talk nor given to futile talk."

Hearing the words of Umme M'abad, her husband said that the description fit the identity of the gentleman from the Qyraysh he had heard of and that he would surely try his best to find him and meet him.[113]

While the Prophet (pbuh) was on the way to Madinah, Burayda Aslami, who was the chief of his tribe, met him. Actually he had come out in search of the Prophet (pbuh) to win the reward of 100 camels by arresting him, but

[113] Mustadrak Haakim, 3: 9-10. Tabaqat Ibn S'ad, 1:230, Zadul Ma'ad, 3: 56.

when he talked to him for a while, he accepted Islam with seventy of his associates. Full of enthusiasm, he took off his turban, tied it over his spear, and raised it as a flag. He then proceeded with that white flag held high, announcing that the king of peace, champion of reconciliation, and proponent of justice and fairness was coming.[114] Zubayr bin Al-'Awwam also met the Prophet (pbuh) in the way. He was returning from Syria with a group of Muslim traders. He presented pieces of white cloth to him and to Abu Bakr®.[115]

The Prophet's Welcome at Madinah

The news of the Prophet's arrival had already reached Madinah and the whole city was eagerly awaiting him. Young children enthusiastically told one another that the Prophet (pbuh) was arriving there soon. People used to come out of the city to welcome him and returned at noon (when the sun became very hot). One day when they had returned after waiting for him, a Jew saw the Prophet (pbuh) and, recognizing him by signs, called aloud: "O Arabs! He for whom you have been waiting has arrived." The whole city then resounded with the loud call of *Allahu Akbar* (Allah is greatest). The Ansar (the Muslims of Madinah) quickly adorned themselves with arms and eagerly rushed out to welcome the Prophet (pbuh). Most of them had not yet seen the Prophet (pbuh) and could not distinguish between Abu Bakr® and the Prophet (pbuh). Abu Bakr® realized it and stood beside the Prophet (pbuh) by providing shade over his head. There is a place at the distance of three miles from Madinah called 'Aaliya and Quba where many families of Ansar resided. 'Amr bin 'Awf's clan was the most respectable among them and

[114] As-Seeratun Naabawiya lil Zahabi, p. 228.
[115] Sahih Al- Bukhari, Kitabul Manaqib, Bab Hijratun Nabi.

Kulthoom bin Al-Hadam was their chief. When the Prophet (pbuh) reached there, the whole clan chanted the slogan *Allahu Akbar* loudly. The Prophet (pbuh) accepted their request to be their guest. The Ansar came from all sides and greeted the Prophet (pbuh) with love and enthusiasm.[116]

Construction of *Masjide Quba*

The first thing that the Prophet (pbuh) did there was to construct a Masjid (mosque). There was an open piece of land belonging to Kulthoom where dates were dried. The Prophet (pbuh) laid the foundation of the Masjid with his own hands there. This is the Masjid about which it is mentioned in the Qur`an:

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ
يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾

> *"Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature]*
>
> *[Al-Taubah: 108].*

The Prophet (pbuh) participated in the construction of the Masjid with the laborers. When he lifted a heavy stone, his body bent under the weight of it. The loving followers used to request him, "May our parents be ransom for you! Leave it. We will lift it." The Prophet (pbuh) used to leave that stone at their request, but then he lifted another stone of almost the same weight.[117] Hazrat

[116] Sahih Al-Bukhari, Kitabul Manaqib Al-Ansar, Tabaqat Ibn S'ad, 1: 233.
[117] Wafa`ul Wafa, reference Tabrani Kabeer, 1: 180.

'Abdullah bin Rawaha® was a poet and was working with the group. As is customary for the laborers to sing in order to entertain themselves, he also started to sing the following couplet on that occasion:

أَفْلَحَ مَنْ يُعَالِجُ الْمَسَاجِدَ وَيَقْرَأُ الْقُرْآنَ قَائِمًا وَقَاعِدًا

وَلا يَبِيْتُ اللَّيْلَ عَنْهُ رَاقِدًا

He is successful who sets the Masjid in order,

Recites the Qur`an standing and sitting,

And observes vigil at night.

The Prophet (pbuh) also sang with him, repeating the last words of the lines with him.[118]

First Friday at Madinah

The 12th Rabi'ul Awwal of the first Hijri was a Friday. The Prophet (pbuh) rode from Quba to the houses of Bani Salim and offered the Friday Prayer there with one hundred Muslims. That was the first Friday Prayer offered in Islam.[119] The Prophet (pbuh) delivered a sermon on that occasion, in which he said:

> "Praise and eulogy befits Allah alone. I praise Him, seek help, forgiveness, and guidance from Him, and repose trust in Him. I do not disobey Him and hate those who disobey Him. I bear testimony that none is worthy of worship except Allah, the One Who has no partner, and that Muhammad is His slave and prophet. It is Allah Who sent Muhammad with guidance, light, and advice (nasihat) at a time when the world had not received a Prophet for long, and consequently, knowledge had decreased and misguidance had increased. He has been sent when

[118] Wafa`ul Wafa, 1:181, reference Ibn Abi Shayba.
[119] Dalaelun Nabuwwah lil Bayhaqui, 2: 500, Zadul Ma'ad, 3: 59.

the Last Hour and the time of death is near. Those who obey Allah and His Prophet will find the straight path, but the ones who choose to disobey go astray, go down in status, and fall into severe misguidance.

"O Muslims I advise you to adopt *Taqwa* (piety, fear of Allah). The best advice that a Muslim could give to another Muslim is to become mindful of the Hereafter and adopt *Taqwa*. O people! Stay away from things that Allah has forbidden for you. No advice is better than this and no *Zikr* (remembrance of Allah) is better than this. Remember, Taqwa is most helpful for the person who performs deeds for the Hereafter with the fear of Allah. When a person sets right his relation with God in all internal as well as external matters and does so with sincere intention, his deeds will be a source of his remembrance (Zikr) in the world and a treasure after death (when man will realize the value of good deeds). But if a person does not do so, then (as mentioned in the verse quoted), he will wish that his deeds were better kept away from him. Allah asks you to fear Him and He, in fact, is most kind to His slaves. The person who takes Allah's commands to be true and fulfills his obligations, Allah gives him His assurance (of acceptance by reminding him) that His word does not undergo a change, nor does He exercise any tyranny over His helpless bondsmen.

"O Muslims! Remain mindful of Taqwa of Allah in your present and future, internal and external affairs, because the transgression of the people of Taqwa is ignored and their reward is increased. Verily, the people of Taqwa are the ones who will attain very high status. It is Taqwa that shuns Allah's

displeasure, punishment, and wrath. It is Taqwa alone that makes the countenance bright, pleases Allah, and raises a person in rank. O Muslims! Enjoy yourselves but do not be negligent of Allah's rights on you. Allah has taught you His Book and shown you His way for this very reason that He distinguishes the truthful from the liars. O people! God has treated you nicely, so you should treat others nicely too. Consider the enemies of Allah as your enemies. Strive with courage and care in the path of Allah. He has raised you in respect and called you Muslims so that the one who is destroyed is destroyed in face of clear evidence, while the one who receives life does so in face of clear evidence. The strength for performing virtuous deeds is granted by Allah alone. O people! Do the Zikr (remembrance) of Allah and perform deeds for the Hereafter, because the person who sets right his affairs with Allah sets right his affairs with the people. Yes, Allah gives command to His bondsmen, but none can give any command to Him. Allah is the Master of His bondsmen, but the bondsmen have no power over Him. Allah is greatest, and we get strength to do good from that very Magnificent Lord."

Stay at the House of Abu Ayyub Ansari

When the people of Madinah came to know about the arrival of the Prophet (pbuh), they rushed to welcome him. The loving followers stood in two rows by both sides of the road from Quba to Madinah. In the way, the people of each tribe came forward and submitted, "This is the house, this is the property, and here are our lives." The Prophet (pbuh) expressed gratitude, supplicated for them, and said, "Leave the way for my camel. It is under

the command of God." Likewise, the chiefs of five large tribes of Madinah presented themselves to the Prophet (pbuh) and submitted, "This is the house, this is the property, and here are our lives." The Prophet (pbuh) replied to each of them, "Leave the way for my camel. It will go wherever Allah directs it."[120]

When the city of Madinah was close, the little girls came to the roofs of the houses out of enthusiasm and began to sing:

طَلَعَ البَدْرُ عَلَيْنَا مَن ثَنِيَّاتِ الْوَدَا عِ

وَجَبَ الشُّكرُ عَلَيْنَا مَا دَعَا لله دا عِ

The Moon has come out from the valley of the Wada` Mount. We owe thanks to Allah until the supplicants supplicate.

The little girls of the Najjar tribe were playing *Daff* (tambourine) in joy and singing the following couplet:

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ يَا حَبَّذَا مُحَمَّدا مِنْ جَارٍ

We are the daughters of Bani Najjar
How good a neighbor Muhammad is!

The Prophet (pbuh) affectionately asked the little girls, 'Do you love me?" They replied in the affirmative. The Prophet (pbuh) thereupon told them, "I love you too."[121]

The house of Hazrat Abu Ayyub Ansari® was adjacent to the place where Masjide Nabawi stands now. The camel stopped there by itself. Hazrat Abu Ayyub Ansari's house was double-storied. He offered the upper floor to the Prophet (pbuh), but the prophet (pbuh) chose the ground floor for the convenience of the visitors.[122]

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[120] Dalaelun Nabuwwah, 2:503-04.
[121] Dalaelun Nabuwwah, 2: 508, Fathul Bari, 7: 261.
[122] Mustadrak Haakim, 3: 460, Imam Zahabi has considered this Hadith as Sahih. Seerat Ibn Hisham, 1: 498.

Hazrat Abu Ayyub used to send meals to the Prophet (pbuh) both times. Whatever he left from the food, Hazrat Abu Ayyub and his wife used to partake. Abu Ayyub® used to begin to eat from the place where he found the sign of the Prophet's fingers for auspiciousness.[123]

One day a water pot broke on the upper floor where Abu Ayyub® lived. Fearing that the water might seep down to the Prophet's floor and cause inconvenience to him, he immediately put the only quilt he had over it to soak the water.[124]

Construction of Masjide Nabawi and Family Quarters

After settling down in Madinah, the first thing the Prophet (pbuh) did was to construct a Masjid. Until then he used to pray in the area where domestic animals were kept. There was a piece of land close to his residence belonging to Bani Najjar, which had some graves in it and some date trees. The Prophet (pbuh) wanted to buy it for constructing a Masjid there. The people of Bani Najjar said that they would take the price not from him, but from Allah. As that piece of land belonged to two orphan boys, the Prophet (pbuh) called them and expressed his desire to buy their land. They also wished to gift it to him, but he did not accept. Hazrat Abu Ayyub Ansari® paid the price to the boys, after which the graves were leveled, and the construction of the Masjid began. The Prophet (pbuh) again joined his Companions as a laborer participating in the construction work. The Companions used to fetch stones to the site and sing:

اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَارحم الأَنْصَارَ وَالْمُهَاجِرَهْ

O Allah! Success in the Hereafter is the only success
O Allah! Show mercy to the Ansar and the Muhajireen.

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[123] Seerat Ibn Hisham, 1: 499.
[124] Mustadrak Haakim, 3: 460.

This Masjid was free from all extravagance and reflected Islam's simplicity. It was constructed of unfired bricks, and had a roof of date-tree leaves and pillars of date tree. Its *Qibla* (the direction the devotees faced in prayers) was toward Baitul Maqdis.[125] But when the *Qibla* was changed toward K'aba, a new door was opened toward the north. The floor was unpaved which used to get muddy during rain. Once when the Companions® came for offering prayers, they brought gravel with them and spread it at the place where they prayed. The Prophet (pbuh) liked it and thus all the floor of the mosque was graveled. In a corner of the Masjid there was a roofed platform, which was called *Suffa.* This was the home of the new Muslims who did not have a place to live.

When the construction of the Masjid was completed, the Prophet (pbuh) got family quarters for his wives constructed adjacent to it. By that time Hazrat Sawda® and Hazrat Aisha® had entered into marriage with the Prophet (pbuh), and so two such houses were constructed. When the Prophet (pbuh) took other wives, new houses were constructed for them. These houses were made of unfired bricks, and five of them were thatched with the branches of date trees. The other houses, which were also made of unfired bricks, had rooms inside them, which were thatched with the branches of date trees. These houses were in the following order: the houses of Umme Salma®, Umme Habiba®, Zaynab®, Juwayriya®, Maymuna®, Zaynab bint Jahash® were toward the Shami side, while the houses of Hazrat Aisha®, Safiya®, and Sawda® were on the opposite side. These houses were so close to the Masjid that when the Prophet (pbuh) retired to the Masjid for *E'tekaaf* (seclusion in Ramadan), he used

[125] Zadul Ma'ad, 3: 63.

to stretch his head outside which the holy wives washed. These homes were six to seven hands wide and ten hands long. The roof was so low that a person could easily touch it while standing. The door curtain was made of blanket.[126]

Lamps were not lit at night in the houses. Among the Ansar neighbors of the Prophet (pbuh), S'ad bin 'Ubada®, S'ad bin Mu'az®, 'Umara bin Al-Haram®, and Abu Ayyub® were rich. They sent milk to the Prophet (pbuh), which was his only provision. S'ad bin 'Ubada® used to send at night a large bowl of curry, or milk, or ghee (refined butter oil). Umme Anas®, the mother of Hazrat Anas®, had also gifted her property to the Prophet (pbuh), which he accepted but then gave it away to his slave-woman Umme Ayman and preferred a life of indigence for himself.[127]

Adoption of Adhan

Islam emphasizes unity and congregation. Until then there were no fixed times for congregational prayers. The devotees came to the Masjid at their convenience and offered prayers individually. The Prophet (pbuh) was not happy with this situation. He wished that some persons should be made responsible to call the Muslims at the scheduled times for congregational prayers. But there was inconvenience in it. He (pbuh) consulted the Companions, in which different proposals came up. One of his Companions suggested that a flag should be unfurled on top of the Masjid at the time of each prayer to announce the time of Salah, but the Prophet (pbuh) did not like this idea. The ways prevalent in the Christian and Jewish communities to call people for prayers also came up

[126] Seeratun Nabi, 1: 281-82.
[127] Sahih Al-Bukhari, Kitabul Hiba.

during the discussion, but the Prophet (pbuh) ultimately approved of the proposal of Hazrat 'Umar® and asked Hazrat Bilal® to call Adhan (prayer call) accordingly.[128] This way the Muslims came to know about the time of the Salah (prayer), and also the basic tenets of Islam were announced five times a day.

Brotherhood Between Muhajireen and Ansar

The Muhajireen (the Immigrant Muslims from Makkah) had come to Madinah without any preparation. There were some rich persons also among them, but they had immigrated in unfavorable circumstances and had not been able to bring anything with them. Although the Ansar (the Muslims in Madinah) eagerly extended all help to them, there was the need of a permanent arrangement for them. The Muhajireen did not like to live on charity; they were used to earn their livelihood themselves. But because they were badly short of means, the Prophet (pbuh) decided to establish the bond of brotherhood among them (on the basis of Islam). When the construction of the Masjid was complete, he (pbuh) called the Ansar. They gathered at the house of Hazrat Anas bin Maalik®, who was ten years of age at that time. The Muhajireen were forty-five in number. Pointing to the Muhajireen, the Prophet (pbuh) told the Ansar, "These are your brothers." Then he called one from the Muhajireen and one from the Ansar and said, "You two are brothers." And thus all the Muhajireen and the same number of Ansar were tied into a new bond of brotherhood. The Ansar fulfilled the obligation of this relationship in the best way possible. Each Ansari took his Muhajir brother home, showed him his property, and gave him half of it. S'ad bin Al-Rabi' had two wives. Wishing to help his

[128] Sahih Al-Bukhari, Kitabul Adhan, Sahih Muslim.

Muhajir brother ‘Abdur Rahman bin ‘Awf® settle in life, he offered to divorce one of them for ‘Abdur Rahman ® to marry her. But ‘Abdur Rahman® refused the proposal with gratitude.[129]

The Ansar were mainly the owners of date gardens. They requested the Prophet (pbuh) to distribute those gardens equally between them and their Muhajir brothers. As the Muhajireen were traders by profession and did not know cultivation, the Prophet (pbuh) turned down this proposal on their behalf. Then the Ansar offered to take full responsibility of looking after the cultivation work and offered to give half of the produce to their Muhajir brothers. The Muhajireen accepted it.[130] This relationship was observed so sincerely that if an Ansari died, his Muhajir brother used to inherit his property; whereas his relatives did not receive any share in it. This practice was in accordance with the command of Allah in the Qur`an:

﴿إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

“Verily, those who believed, and emigrated and strove hard and fought with their property and lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are (all) allies to one another” [Al-Anfal: 72].[131]

When the Muhajireen did not need financial support after the Battle of Badr, Allah revealed the new command in the following verse:

[129] Sahih Al-Bukhari, Kitabul Manaqib, Bab Akha`un Nabi (pbuh).
[130] ibid
[131] Sahih Al-Bukhari, Kitabul Tafseer.

﴿وَأُولُو الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ﴾

"But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by God" [Al-Anfal: 75]

The world will surely admire the spirit of sacrifice exhibited by the Ansar, but look, how gracefully the Muhajireen responded to the situation! When S'ad bin Al-Rabi'® presented half of the share in his property to 'Abdur Rahman®, he told S'ad®: "May Allah make all this a source of felicity for you! I request you to show me the way to the market." S'ad® took him to the Qaynaqa' market. 'Abdur Rahman® purchased some ghee (refined butter oil) and cheese and then sold it in the market until the evening. In a few days only he saved so much money that he was able to take a lady into marriage.[132] His business gradually picked up so well that, according to him, if he put his hand on the clay, it, symbolically speaking, turned into gold. His merchandise came on as many as seven hundred camels; when it arrived Madinah, it caused quite a stir.[133] Some Companions opened their shops. Hazrat Abu Bakr® had a factory at a place called *Sukh* where he traded in clothes. Hazrat 'Uthman® used to buy and sell dates in the market of Qaynaqa'. Hazrat 'Umar® also ran a business which, perhaps, extended up to Iran.[134] Other Companions also established their business, small and large. It is narrated in *Saheeh Al-Bukhari* that when some persons questioned the authenticity of Hazrat Abu Hurayra's narrations due to their being in a large number (as other Comapanions did not narrate so many Ahadeeth), he told them, "What is my

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[132] Sahih Al-Bukhari, Kitabul Manaqib, Bab Akha`un Nabi.
[133] Asadulghaba, 3: 314-15.
[134] Musnad Ahmad.

fault in it? When they [the Companions] remained engaged in trading in the market, I stayed in the Prophet's company day and night."[135]

When Khaybar was conquered, the Mahajireen returned the date gardens to the Ansar. As mentioned in *Saheeh Muslim* in "Bab Al-Jihad," when the Prophet (pbuh) returned from the Battle of Khaybar to Madinah, the Muhajireen returned the date gardens to the Ansar that the Ansar had earlier given them as gift. For residential purposes the Ansar gave the Muhajireen open pieces of land lying around their houses; some gave out their houses to them.[136] The hospitality and kindness that the Ansar showed to the Mahajireen stands unparalleled in the world history. When Bahrain fell to the Muslims, the Prophet (pbuh) wanted to distribute the land thereof among the Ansar. But they submitted to the Prophet (pbuh), "First give the same portion of land to our Muhajir brothers. Only then we will accept the land in Bahrain.[137]

Once a person, who had been starving, came to the Prophet (pbuh) and complained of hunger. The Prophet (pbuh) first inquired at his house if there was anything there to eat. The answer was, "nothing but water." He (pbuh) then asked the Companions present on the scene if anyone of them was willing to host that person that day. Abu Talha® offered to host him. He took him home, but there also was shortage of food there. His wife informed him that there was food just enough for the children. Abu Talha® instructed his wife to somehow put off the light and put the food of the children in front of the guest. All the three sat together, but the wife and the husband just

[135] Sahih Al-Bukhari, Kitabul 'Ilm.
[136] Sahih Muslim, Kitabul Jihad was Siyar.
[137] Sahih Bukhari, Kitab Manaqibul Ansar.

pretended in the dark that they were also eating, whereas they actually did not touch the food, thus leaving all that they had for the guest to eat. The following verse revealed in the Qur`an refers to the same incident:

﴿وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

"And give them (emigrants) preference over themselves even though they were in need of that" [Al-Hashr, 59: 9].

The Suffa Platform

It was a roofed structure erected adjacent to the Masjid in a corner of it. Most of the Companions had also to attend, along with their religious duties, to their trade and cultivation needs, but some of them devoted all of their time to seeking knowledge, performing devotional deeds and disciplining themselves under the care of the Prophet (pbuh). They did not have any family. When they got married, they moved out of that circle. A group of them used to go to the forest in the day to collect firewood and arrange for food for the entire group by selling it. They kept the company of the Prophet (pbuh) in the day, listened to the Traditions (Ahadeeth), and slept on that platform at night.[138]

Hazrat Abu Hurayra® was one of them. None of them ever had two sheets of cloth with which they could cover the upper and the lower parts of his body. They used to tie a sheet around their neck in such a way that it covered the lower part of their body up to the thigh.[139] Sometimes an Ansar brought a branch of the date tree containing dates that he hung up by the roof. When the ripe dates dropped, the residents of Suffa picked them up and ate

138 Sahih Muslim, Kitabul Imara, Bab Thubootul Jannah lil Shaheed.
139 Sahih Al-Bukhari, 1: 114.

them. At times they did not find anything to eat continuously for two days. Very often they fell down to the ground due to the weakness and exhaustion caused by starvation while praying in congregation behind the Prophet (pbuh). The outsiders considered them sick and thought that they were suffering from some kind of mental disturbance.[140] If some food came to the Prophet (pbuh) as *Sadaqa* (food given out for the poor), he sent it all to them. But if there was some food sent to him for his use, he called them to join. In that case the Prophet (pbuh) ate with them. Many a time the Prophet (pbuh) distributed them over the Muhajireen and Ansar so that each of them took one or two of the Suffa residents with him and fed them.[141] Hazrat S'ad bin 'Ubada® was rich and generous and at times he entertained as many as eighty persons from the group.

The Prophet (pbuh) cared so much for them that once he turned down the request of his daughter Hazrat Fatma® for a maid slave to help her do the household chores and told her, "It is not possible that I give you while the Suffa people remain hungry."[142] They used to remain engaged in devotional services and recitation of the Qur`an at night. There was a teacher appointed for them from whom they used to take lessons. That is why most of them were called *Qaari*. If Muslims had to be sent out for preaching Islam, they were taken from that group. In the Battle of Ma'una seventy persons sent for preaching Islam were from this very group.[143]

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140 Sunan Tirmizi, Abwabuz Zuhd.
141 Sahih Al-Bukhari, Kitabul Mawaqeet.
142 Sunan Bayhaqui, 9: 304. Musnad Ahmad, 1: 79, 106.
143 Sahih Muslim, Kitabul Imara, BabThubootul Jannah lish Shaheed, Sahih Bukhari.

Battle of Badr

The Quraysh, who had begun to prepare to attack Madinah after the prophet's emigration there, wrote to 'Abdullah bin Ubay that he should assassinate the Prophet (pbuh), or face the retributive action against him and his people.[144] The small troops of the Quraysh wandered around Madinah (in search of an opportunity to hurt Muslims in person and property). Kurz Fahri once attacked a place as close to Madinah as its pastures. In order to arrange for the expenses of the war against the Muslims, the people of Makkah gave all their wealth to a trade caravan going to Syria: even women, who usually did not participate in business, actively took part in it. The trade caravan had not yet left Syria when the incident of the accidental death of Hazrami took place, which added fuel to the fire. In the meantime, a rumor spread in Makkah that the caravan returning from Syria was under the threat of attack by the Muslims from Madinah. The wrath of the Quraysh now spread throughout Arabia.[145]

When the Prophet (pbuh) came to know about the situation, he called his Companions and consulted them on the issue.[146] Hazrat Abu Bakr® and other Muhajireen

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[144] Sunan Abi Dawood, 2: 67.

[145] Seeratun Nabi, vol. 1: 315. Kurz Fahri's incident is mentioned in Taabaqat Ibn S'ad 2: 9, and that of Khazrami in Sunan Bayhaqui, 9: 11.

[146] It should be kept in mind that this incident occurred after the Prophet's coming out of Madinah. The Prophet (pbuh) had come out of Madinah to chase the caravan of Abu Sufyan when he learned that a large army of the disbelievers had already reached close to protect the caravan. He consulted his Companions on the issue. This should also be borne in mind that the Prophet (pbuh) had come out of Madinah to chase away the caravan of Abu Sufyan in the face of the danger of the attack on Madinah that he was apprehending. It is clearly mentioned in history that the Quraysh had sent this caravan for trade mainly for the purpose of financing the war with its profit.

spoke enthusiastically to show their fidelity to Islam, but the Prophet (pbuh) was looking toward the Ansar. The Ansar had committed at the time of offering allegiance to the Prophet (pbuh) that they would defend him when his enemies attacked Madinah. When the Prophet (pbuh) asked the gathering for their opinion the second and the third time, the Ansar realized that he wanted to know their opinion. S'ad bin Mu'az® came forward and spoke, "Perhaps the Prophet (pbuh) understands that we, the Ansar, do not consider it their obligation to come out of our city to defend him. Here I speak for the Ansar that we stand by the Prophet (pbuh) without any reservation. Enter into a treaty with any party or reject any such offer, and take whatever you like from our property and give us from our property whatever you like, for whatever you take from our property will be more pleasing to us than what you leave for us. We will obey whatever you command. If you proceed up to the Ghemaad Spring, we will be with you, and if you command us to enter into the sea, we will jump into it."[147] Hazrat Miqdad®, another Ansar, added, "We are not the ones who would say like the people of Bani Israel:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ﴾

'So go you and your God and fight you two, we are sitting right here [Al-Maidah, 6: 24).'

We are ready to fight for you from your right and from your left, from the front and from the back." The countenance of the Prophet (pbuh) brightened by hearing the words of the Ansar.[148]

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[147] Seerat Ibn Hisham, 1: 625, Fathul Bari, 7: 287-88, Sahih Muslim, Al-Jihad was Siyar, Bab Ghazwae Badr.
[148] Sahih Al-Bukhari, Kitabul Maghazi.

March Toward the Battlefield

The Prophet (pbuh) came out of the city on the 12th of Ramadan in the second Hijri with about 300 hundred Companions. He made a stopover after covering a mile and looked at his army. The underage boys were asked to return. When 'Umayr bin Waqqas®, a young boy, was asked to return on this ground, he burst into tears and was ultimately allowed by the Prophet (pbuh) to join. His own brother S'ad bin Waqqas® helped him wear the sword around his neck. Now the total number of the Muslim soldiers was 313, sixty Muhajir and the rest Ansar.[149] There were only two horses in the army: one belonged to Hazrat Zubayr® and the other to Miqdad® bin Al-Aswad. There were seventy camels, on each of which two to three persons rode by turn. The Prophet (pbuh) himself shared a camel the same way with Hazrat 'Ali® and Marthad Ghanwi and rode it only when his turn came.

The Quraysh had advanced from Makkah with great preparation. They were 1,000 and were divided into ten battalions, each consisting of 100 soldiers. All the chiefs of the Quraysh were with the army. Abu Lahab who was unable to come due to some excuse had sent a person in his place. The arrangement of supply was done this way that the chiefs of the Quraysh - 'Abbas, 'Utba bin Rabi'a, Harth bin 'Aamir, Nasr bin Al-Harith, Abu Jahl, and Umayya - each used to slaughter ten camels a day by turn to feed the soldiers. 'Utba bin Rabi'a, who was the most respectable chief of the Quraysh, was in command.[150]

When the Quraysh learned after reaching close to Badr that Abu Sufyan's caravan (which was coming from

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[149] Details are recorded in Ibn S'ad and the event of Hazrat 'Umayr ® is mentioned in Asadulghaba.

[150] Seerat Ibn Hisham, 3: 360, Musnad Ahmad, 2: 193.

Syria) had escaped unhurt, the chiefs of the Zahra and ‘Adi tribes declared that there was then no need to fight the Muslims, but as Abu Jahl did not agree to it, these two tribes returned from there and the rest of the Quraysh army proceeded forward.[151]

As the Quraysh had reached Badr earlier, they had taken positions at strategically advantageous places. Where the Muslims encamped, there was no spring or well to provide water for the army, and also the land was so sandy that the feet of the camels sank in it (thus restricting their movement). Hubab bin Munzir® asked the Prophet (pbuh) if he had chosen the site for pitching his camps according to a divine revelation (*Wahi*), or on the basis of his personal opinion. When the Prophet (pbuh) replied that it was not done in the light of a divine revelation, he suggested to the Prophet (pbuh) to take the water spring in control and make the water wells in the area unusable. The Prophet (pbuh) approved of the proposal and asked his Companions to take necessary actions in this regard. By way of Allah’s favor, it rained and so the sand settled down. Also, the Muslims collected water by making provisional small water tanks. The Qur`an also mentions this rainfall as His favor:

﴿وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ﴾

“And He caused water (rain) to descend on you from the sky, to clean you thereby” [Al-Anfal: 11].

Although the Muslims captured the water spring, the Prophet (pbuh) kindly allowed the enemies to take water from there.[152]

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[151] Mustadrak Haakim, 3: 426, Seerat Ibn Hisham, 1: 619.

[152] Seerat Ibn Hisham, 1: 620, Dalaelun Nabuwwah lil Bayhaqui, 3: 35, Imam Haakim has mentioned Hubab’s ® proposal in Mustadrak, 3: 326, but Imam Zahabi has called it *Munkar*.

At night the Companions put down their arms and lay for rest. But only one person - the Prophet (pbuh) - stayed awake all night and remained engaged in supplicating to his Lord up until daybreak. In the morning he called the Muslims for Salah and after Salah gave a sermon on Jihad.[153]

Before the Battle Began

Although the Quraysh were so eager to begin the battle, there were some good-hearted persons among them who sincerely detested bloodshed. Hakeem bin Hezam was one such person (who later embraced Islam). He went to 'Utba, the commander of the army, and said, "If you wish, this day may commemorate your name as savior forever." Upon 'Utba's inquiry, he told him, "The only claim of the Quraysh against the Muslims is for Hazrami's blood. He was your ally. If you pay blood money for him, the dispute will be over." 'Utba was a good-hearted person and readily accepted the proposal. But as Abu Jahl's consent was necessary, Hakeem went to him. Abu Jahl was arranging his arrows. As soon as Hakeem conveyed 'Utba's message to him, he commented, "So 'Utba has lost heart." 'Utba's son Huzayfa® had accepted Islam and was accompanying the Prophet (pbuh) in this battle. On this ground Abu Jahl accused 'Utba of trying to evade the battle so that his son might be saved from being hurt.

Abu Jahl called Hazrami's brother 'Aamir and told him that he was about to lose his claim of revenge for the death of his brother. 'Aamir tore his dress and, according to the Arab tradition, started chanting calls of lamentation, *Wa 'Amarah, wa 'Amarah*. The soldiers of the Quraysh flew into a fury at this sentimental appeal.

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[153] Zadul Ma'ad, 3: 179, Dalaelun Nabuwwah lil Bayhaqui, 3: 39, As Sunanul Kubra lin Nasai, Kitabus Salah.

When ‘Utba learned about Abu Jahl’s accusation against him, he said in rage, “The battlefield will show who takes upon himself the disgrace of cowardice.” He then asked for a helmet to wear. As his head was quite large and a helmet to fit his size was not available, he covered his head with a piece of cloth and wore arms.[154]

As the Prophet (pbuh) abhorred to shed blood by his own hands, the Companions had erected a shade for him aside in the field to stay there during the battle. S’ad bin Mu’az® guarded the door.[155]

Although Allah had promised victory and the angels were accompanying to help, the Prophet (pbuh) arranged his army strategically to fulfill the condition of adopting all necessary means to meet a challenge. He set up three separate battalions of the Mahajireen, Aws, and Khazraj tribes, and gave the flag of the Muhajireen to Mus’ab bin ‘Umayr®, that of Khazraj to Hubab bin Munzir®, and that of Aws to S’ad bin Mu’az®.

Early in the morning he started arranging soldiers in rows. He had an arrow in his hand with the help of which he straightened the lines to ensure that everybody kept his position properly. Raising hue and cry is common in a battle, but the Prophet (pbuh) instructed Muslims to observe complete quiet.[156]

At this time when the Muslims were seriously outnumbered and the addition of even one soldier to their side was so welcome, the Prophet (pbuh) fully observed the Islamic principle of honoring a promise. Abu Huzayfa bin Al-Yamaan and Abu Husayl, two Companions, who were coming from Makkah, were detained by the disbelievers on

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[154] Seerat Ibn Hisham, 1: 622-23, Zadul Ma’ad, 3: 779.
[155] Zadul Ma’ad, 3: 620.
[156] Seeratun Nabi, 1: 320.

the charge that they were on the way to help the Prophet (pbuh). They declined the charge and were allowed to continue their journey only when they gave their word not to participate in the battle from the Prophet's side. Right before the battle they presented themselves to the Prophet (pbuh) and told him about the incident. The Prophet (pbuh) commented, "We will keep the promise in all circumstances. We depend only on Allah's help."[157]

Now the two armies stood face to face. It was a fight between truth and falsehood, enlightenment and ignorance, Islam and unbelief:

﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ﴾

> *"There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the Battle of Badr). One was fighting in the Cause of Allah, and as for the other, (they) were disbelievers" [Aale-'Imran, 3: 13].*

It was a strange sight to see. In this wide world, the prospect of Tawheed (Oneness of God) depended on the fate of only a few believers. It is related in *Saheeh Muslim* that the Prophet (pbuh) was greatly moved on the occasion and supplicated to His Lord in these words: "O God! Fulfill the promise You have made to me." He was so absorbed in saying his supplication that he did not even notice when the sheet he was covering himself with slipped off his shoulder. Restlessly, he fell in prostration and said, "Lord! If this small group of believers is annihilated, there will remain none on the face of the earth to worship You."

The Prophet's restlessness touched the heart of his associates who were around. Hazrat Abu Bakr® consoled

[157] Sahih Muslim, Kitabul Jihad was Siyar, Babul Wafa` bil 'Ahd.

him with these words, “Allah will fulfill His promise.” Then the Qur`anic verse,

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾

“Their multitude will be put to flight, and they will show their backs”. [Al-Qamar: 5]

promising victory to Muslims, was revealed. Thereafter contentment spread over the Prophet’s countenance and he recited this verse with gratitude.[158]

Now the army of the Quraysh reached quite close. The Prophet (pbuh) forbade the Muslims from advancing and instructed them to shoot the enemies with arrows when they came within the range. He (pbuh) also spoke about the virtue of steadfastness, the divine help accorded to the steadfast, victory, and reward in the Hereafter. He said that those who were killed in the path of Allah would surely enter paradise. Hearing his word, ‘Umayr bin Al-Humam® asked, “The paradise whose vastness equals the size of the earth and the sky, O Prophet of Allah?” The Prophet (pbuh) replied in the affirmative and asked him, “Why do you ask this question?” He replied, “Never for the sake of questioning, but due to eagerness that I might be blessed with it.” The Prophet (pbuh) told him, “You will be blessed with it.” ‘Umayr took out dates from his quiver and started eating. Then he said, “If I wait till I finish eating, it will take a long time.” Uttering these words, he threw the dates to the ground, advanced and, fighting with the disbelievers, fell a martyr.[159]

This battle was a unique test for Muslims. When the two armies faced each other, the fighters saw that their beloved ones were within the striking range of their

158 Sahih Al-Bukhari, Kitabul Maghazi.

159 Sahih Muslim, Kitabul I Marah, Bab Thubootul Jannah lil Shaheed.

swords. When Hazrat Abu Bakr's son, who was not yet a Muslim, appeared, Hazrat Abu Bakr drew his sword and advanced to fight against him.[160] When 'Utba stepped forward, his son Huzayfa® came forward to challenge him. Hazrat 'Umar® faced his own maternal uncle in the battlefield and struck him to death.[161]

The Battle Begins

At the beginning of the battle 'Aamir Hazrami, the claimant for the revenge of his brother's death, advanced first and called for a duel. Hazrat 'Umar's slave Mahj'a came out to challenge him and got killed. 'Utba, the commander of the army who was accused by Abu Jahl for trying to avoid fighting for the sake of his son and was enraged at the accusation, stepped into the battlefield with his brother and son and challenged the Muslims for a duel. He was wearing the feathers of ostrich on his chest to distinguish himself as a chief according to the tradition of the Arab culture. Hazrat Awf®, Hazrat Mu'az®, and Hazrat 'Abdullah bin Rawaha stepped forward to challenge them. 'Utba asked them their names and lineage. Learning that all the three were Ansar, he retorted,

"I have nothing to do with you." Then he called out the Prophet (pbuh) and said, "Muhammad, they are not our equal." The Prophet (pbuh) called the Ansar back and asked Hazrat Hamza®, Hazrat 'Ali®, and Hazrat Abu 'Ubayda® to come forward to face the Quraysh chiefs. As they were covering their faces, 'Utba inquired of them their identity. Upon learning who they were, 'Utba consented to fight by saying: "Yes, you are our equal."

'Utba challenged Hazrat Hamza® and Waleed challenged Hazrat 'Ali. 'Utba and Waleed were killed.

[160] Seerat Ibn Hisham, 1: 238.
[161] Seeratun Nabi, Allama Shibli No`mani, 1: 322.

'Utba's brother Shayba, however, injured Hazrat Abu 'Ubayda®. Hazrat 'Ali killed Shayba and brought Abu 'Ubayda on his shoulder to the Prophet (pbuh). Hazrat Abu 'Ubayda® asked the Prophet (pbuh), "Did I remain deprived of the blessings of martyrdom?" The Prophet (pbuh) replied, "No, you received martyrdom." Abu 'Ubayda® then spoke, "Had Abu Talib been alive today, he would have agreed that I qualified for what he had mentioned in his verse:

وَنُسْلِمُهُ حَتَّى نُصَرَّعَ حَوْلَهُ   وَنَذْهَل عَنْ أَبْنَائِنَا وَالْحَلَائِلِ

"We will surrender Muhammad (pbuh) to the enemies only when we fall dead around him.We forget our sons and wives for him."[162]

Sa'eed bin Al-'Aas's son 'Ubayda stepped out of his row fully covered with iron dress and called out for a match with the challenging words: "I am Abu Kirsh." Hazrat Zubayr® accepted his challenge and stepped forward. As only the eyes of 'Ubayda were visible under his iron dress, Hazrat Zubayr® hit him in his eyes with his lance. 'Ubayda fell to the ground and died. Hazrat Zubayr® pulled out his lance with difficulty whose points got bent. This lance was kept as souvenir of the Battle of Badr. The Prophet (pbuh) asked Hazrat Zubayr® to give that lance to him. After him (pbuh), it passed down to the four Caliphs.[163] Then it reached Hazrat 'Abdullah bin Zubayr®. Hazrat Zubayr had received several serious injuries in this battle. The wound that he had received at his shoulder was so deep that a finger could be dipped into

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[162] Sunan Abi Dawood, Kitabul Jihad, Babul Mubarza min Hadith 'Ali, Musnad Ahmad, 1: 117.
[163] Sahih Al-Bukhari, Kitabul Maghazi, Bab B'adal Shuhood Al-Malaeka Badran.

its scar. His little son 'Urwa used to play with the scars of those wounds in his childhood.

The sword that Hazrat Zubayr® had used in that battle had fallen from his hands while he was fighting. When 'Abdullah bin Zubayr® was martyred, 'Abdul Malik, the Caliph, asked 'Urwa if he could recognize that sword. 'Abdullah answered in the affirmative and explained that in the Battle of Badr the sword had received blunt marks at its edge. 'Abdul Malik confirmed it and by way of appreciation recited a line of a couplet:

بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الْكَتَائِبِ

"There are small dents in their swords due to fierce fighting between armies".[164]

'Abdul Malik gave the sword back to 'Urwa. Its price was estimated to be three thousand. Its handle was treated with silver.[165]

Now the all-out battle began. The Makkan polytheists were fighting on the strength of their resources, whereas the Prophet (pbuh) had put down his head in prostration before Allah and was beseeching His help.[166]

Famous Leaders of Disbelievers Killed

Abu Jahl was known as the severest opponent of Islam. That is why Mu'awwiz and Mu'az, two brothers from the Ansar who were quite young, had planned to find him in the battlefield and kill him, even if they had to risk their lives for it. Hazrat 'Abdur Rahman® narrates that in the battlefield he saw two youths, one of whom asked him in a low voice in his ears, "Where is Abu Jahl?" Surprised at the question, 'Abdur Rahman asked him, "What do you

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[164] This is the first line of a couplet by Babgha Zubyani.
[165] Sahih Al-Bukhari, Kitabul Maghazi, B'ad Bab Qatl Abi Jahl.
[166] Seearatun Nabi, 1: 324.

have to do with Abu Jahl, my nephew?" He replied, "I have made a covenant with Allah that wherever I find him, I will kill him or get killed in order to carry out my mission." 'Abdur Rahman® says that before he could reply the question of the young boy, the other one asked him the same question in a low voice in his ears. 'Abdur Rahman® showed Abu Jahl to them in the battlefield. The next moment they rushed toward Abu Jahl, attacked him fiercely and killed him. These youths were the sons of 'Afra`.[167] Abu Jahl's son 'Ikrama attacked Mu'az from behind and hit him in the shoulder, cutting his arm so seriously that it just hung loosely by his shoulder. Mu'az chased 'Ikrama, but he escaped. Mu'az kept fighting. His injured hand hanging loosely was causing him inconvenience. He put it beneath his foot and pulled it off from his body, thus relieving himself from this cumbersome situation to be able to fight freely.[168]

The Prophet (pbuh) had said earlier that some persons fighting from the side of the disbelievers were, in fact, forced to join the battle against their will. He had mentioned their names, which included the name of Abul Buhtari. When Mujazzar Ansari® came upon Abul Buhtari in the battlefield, he told him that he was sparing him as the Prophet (pbuh) had forbidden Muslims to kill him. Abul Buhtari had an associate with him and inquired Mujazzar® if his associate would also be spared. Finding that the answer was in the negative, Abul Buhtari said, "I do not want to take the accusation of the Arab women that Abul Buhtari deserted his associate to save his life." Saying this he attacked Mujazzar reciting the following war couplet:

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167 Sahih Al-Bukhari, Sahih Muslim, Kitabul Jihad was Siyar.
168 Seerat Ibn Hisham, 1: 635, Musnad Ahmad, 1: 444.

لَنْ يترك ابْنُ حُرّةَ زَمِيلَهُ حَتّى يَمُوتَ أَوْ يَرَى سَبِيلَهُ

"A gentleman does not desert his associate until he meets death or is about to die."[169]

He got killed in the fight. The death of 'Utba and Abu Jahl disheartened the army of the Quraysh.

Umayya bin Khalaf, the archenemy of the Prophet (pbuh), was also participating in the Battle of Badr. Hazrat 'Abdur Rahman bin 'Awf® had at one time in the past given him his word that he would provide him protection if he came to Madinah. There was a good opportunity for the Muslims in the Battle of Badr to punish Umayya bin Khalaf for his enmity to the Prophet (pbuh). But, as keeping of a promise is mandatory in Islam, Hazrat 'Abdur Rahman® tried to save Umayya's life by helping him escape and escorted him to the mountain. By chance Hazrat Bilal® saw them and informed the Ansar about Umayya's escape. They fell upon him. Hazrat 'Abdur Rahman put forward Umayya's son whom the Ansar killed and then came after Umayya. Hazrat 'Abdur Rahman® asked Umayya to lie down on the ground and then he himself lay down on him to cover his body to protect him. The angry Ansar killed Umayya, nevertheless. Hazrat 'Abdur Rahman® also got injured in his effort to save the life of Umayya; the scar of that wound remained visible on him for a long time.[170] Disheartened by the death of their leaders 'Utba and Abu Jahl, the Makkan army declared surrender and the Muslims started arresting them. Among the captives were Hazrat 'Abbas, 'Aqeel (brother of Hazrat 'Ali), Nawfal, Aswad bin 'Aamir, 'Abd bin Zam'a and many other dignitaries.

[169] Asadulghaba, 4: 288, Al-Bidaya wan Nihaya, 3: 285.
[170] Sahih Al-Bukhari, Kitabul Wakala.

The Prophet (pbuh) ordered his Companions to find out about the ultimate fate of Abu Jahl. 'Abdullah bin Mas'ud® found him lying injured in the battlefield breathing his last. He asked him, "Are you Abu Jahl?" He curtly replied, "If a person got killed by his people, what is in it for them to be proud of." 'Abdullah bin Mas'ud chopped off his head and brought it to the Prophet (pbuh).[171]

The Manifest Victory

In the battle only fourteen Muslims received martyrdom, six Muhajir and eight Ansar. But the Quraysh received an irreparable setback. The chiefs of the Quraysh and famous leaders of the tribe - 'Utba, Shayba, Abu Jahl, Abul Buhtari, Zam'a bin Al-Aswad, 'Aas bin Hisham, Umayya bin Khalaf, and Munabba bin Al-Hajjaj - were all killed. About seventy persons from the Quraysh died and the same number of people were taken prisoners. From the captives 'Oqba and Nazar bin Harith were freed. The others, including Hazrat 'Abbas, Aqeel (Hazrat 'Ali's, brother), and Abul 'Aas (son-in-law of the Prophet (pbuh)), were brought to Madinah[172]

It was the practice of the Prophet (pbuh) in the battle that wherever he found a dead body, he got it buried at that very place. But as the number of the dead was quite large in the Battle of Badr and as it was practically difficult to bury each of them separately, he ordered that all the dead bodies should be put into a wide well that was nearby.[173] But the dead body of Umayyah had swollen and begun to rot, and so, he was buried at that very place.[174]

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[171] Sahih Al-Bukhari, Kitabul Maghazi, Bab Qatl Abi Jahl.
[172] Tareekhe Tabri, Kitabul Maghazi, Bab Ghazwae Badr.
[173] Sahih.
[174] Tareekhe Tabri, 2: 37.

Kindness to Prisoners

The prisoners of war were distributed among the Companions in small numbers, two to four, to a family to take care of. There were clear instructions that the prisoners should be provided with all necessary facilities to ensure comfort to them. The Companions treated them very kindly: they fed them regular food while they themselves lived on dates. Abu 'Azeez, brother of Mus'ab bin 'Umayr who was one of the prisoners, narrates that when the Ansar family to whom he was entrusted as a captive prepared to eat in the morning or evening, they put bread in front of him and picked up dates for themselves. Abu 'Azeez says that he felt ashamed at the sacrifice of their captors and gave the bread back to them. But they always returned it to him and did not touch it. This was only because of the teaching of the Prophet (pbuh) that the prisoners should always be treated well.[175]

Suhayl bin 'Amr, a prisoner, was a powerful orator and used to speak against the Prophet (pbuh) in gatherings. Hazrat 'Umar® suggested to the Prophet (pbuh) that Suhayl's two lower teeth should be pulled out so that he could not speak clearly in the future. The Prophet (pbuh) replied, "If I disfigure him, Allah will disfigure me in retaliation, although I am a prophet."[176] The prisoners did not have proper clothes; the Prophet (pbuh) arranged clothes for them. Hazrat 'Abbas, the Prophet's uncle, was tall and no shirt (*Kurta*) fit him. 'Abdullah bin Ubay, leader of the hypocrites (*Raeesul Munafiqeen*), who also was tall, gave his shirt to 'Abbas. It is related in *Saheeh Al-Bukhari* that his own shirt *(Kurta)* that the Prophet (pbuh) later gave to enshroud 'Abdullah bin Ubay's dead

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[175] Tareekhe Tabri, 2: 39, Taabaqat Ibn S'ad, 2: 14.
[176] Seeratun Nabi, 1: 330. reference Tareekhe Tabri.

body (*kafan*) was meant to repay him for his courtesy that he had once shown to Hazrat 'Abbas.[177]

Each prisoner was asked to pay four thousand dirhams for his release. Those of the prisoners who were unable to pay were released without ransom. The prisoners who knew to write were asked to teach writing to ten Muslim children in order to obtain freedom.[178] Hazrat Zayd® learned to write this way.[179]

The Ansar submitted to the Prophet (pbuh) that as Hazrat 'Abbas was their nephew, son of a lady from their tribe, they would like to excuse him from paying ransom (*Fidya)*, but the Prophet (pbuh) wanted to treat all prisoners equally, and, therefore, 'Abbas had to pay money to secure release. The amount charged from an average prisoner was four thousand dirhams, and from the rich more. More than four thousand dirhams was charged from 'Abbas also. He complained, but he missed to realize that the equality that Islam had established among human beings surpassed all discriminations between the close and the distant, the relative and the unrelated, the commoner and the distinguished. But, in spite of the Prophet's insistence on equality for all, his love for Hazrat 'Abbas was so genuine that when he heard the groans of Hazrat 'Abbas in captivity under the duress of knots he was tied with, he remained restless until 'Abbas' knots were eased.[180]

Hazrat Abul 'Aas Accepts Islam

Abul 'Aas®, son-in-law of the Prophet (pbuh), was also taken prisoner in the Battle of Badr. He did not have money to pay ransom (*Fidya*). Hazrat Zaynab®, the

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[177] Sahih Al-Bukhari, Kitabul Jihad.
[178] Musnad bin Hanbal, 1: 247.
[179] Seeratun Nabi, reference Taabaqat Ibn S'ad.
[180] Al-Bidaya wan Nihaya, 2: 300.

Prophet's daughter who was his wife and was in Makkah at that time, was informed that she should send *Fidya* money for his release. When she was married, Hazrat Khadija®, the Prophet's first wife and mother of Hazrat Zaynab®, had given her an expensive necklace. Hazrat Zaynab® sent that very necklace to secure her husband's release. When the Prophet (pbuh) saw that necklace, the sweet memory of Hazrat Khadija flashed his mind and touched his heart so deeply that he could not control his tears. He asked his Companions, "If you wish, the article (the necklace) bearing the memory of the dead mother may be returned to the daughter." All agreed at once and the necklace was returned to Hazrat Zaynab®.

When Abul 'Aas was released and returned to Makkah, he sent Hazrat Zaynab® to Madinah. He was a very successful businessman. After a few years, he took a business trip to Syria with a large amount of merchandise. While he was returning, a troop of Muslims arrested him and captured his property. His business merchandise was distributed among the soldiers, but he escaped to Madinah and managed to reach Hazrat Zaynab®. She gave him asylum. The Prophet (pbuh) said to the Muslims, "If you agree, return the merchandise to Abul 'Aas." The Muslims immediately complied and all the articles of Abul 'Aas were returned, even a piece of thread, so to say. This touched the heart of Abul 'Aas. He returned to Makkah, cleared accounts with his business partners, and professed Islam. He said later that he had returned to Makkah to clear accounts with his business partners so that they did not accuse him later of accepting Islam for the fear of returning money to them.[181]

[181] Seerat Ibn Hisham, 1: 657, Dalaelun Nabuwwah lil Bayhaqui, 3: 154-157, Tareekhe Tabri, 3: 43-44.

‘Umayr bin Wahab Accepts Islam

‘Umayr bin Wahab was a staunch opponent of Islam among the Quraysh. He and Safwan bin Umayya once got together at Hajr and mourned the dead in the Battle of Badr. Safwan said, “By God! There is no charm in life now.” ‘Umayr replied, “You said the truth. Had I not been under a debt and worried about the future of my children, I would have gone to Madinah and slain Muhammad (pbuh). My son is still a prisoner there.” Safwan took guarantee for the payment of ‘Umayr’s debt and for looking after his children. Thus assured, ‘Umayr came home, poisoned his sword, and reached Madinah. Hazrat ‘Umar® got suspicious about him and, holding him by his neck, brought him to the Prophet (pbuh). The Prophet (pbuh) asked Hazrat ‘Umar® to release ‘Umayr and addressed ‘Umayr: “’Umayr, come close to me. With what intention have you come to Madinah?” ‘Umayr replied that he had come to obtain his son’s release. The Prophet (pbuh) questioned him, “Then why are you armed with a sword?” ‘Umayr cunningly evaded the question by saying, “Did the sword do any good to us in Badr?” The Prophet (pbuh) told him, “Didn’t you and Safwan plan at Hajr to assassinate me?” ‘Umayr was thunderstruck to hear these words and said, “Muhammad (pbuh), verily you are a Prophet of God, for none except Safwan and I knew about our plan.” He then proclaimed faith in Islam on the spot. The Quraysh who were waiting to hear the news of the Prophet’s assassination heard with sad heart the news of ‘Umayr’s acceptance of Islam.

The Prophet (pbuh) told the Companions about ‘Umayr, “Teach your brother the religion, help him in memorizing the Qur`an, and set his son free.” ‘Umayr requested the Prophet (pbuh) to permit him to go back to Makkah and preach Islam there. He said that as he used to

vex the Muslims before, he now wished to challenge the disbelievers. After the departure of ‘Umayr to Madinah on the evil mission of slaying the Prophet (pbuh), Safwan told the people, “Wait for a few days. You will hear the news which will make you forget the sufferings of Badr.” When he heard about ‘Umayr’s conversion of Islam, he was greatly pained and took an oath that he would never talk to him in life, nor would he ever let any good reach him. ‘Umayr returned to Makkah and started preaching Islam to people there. Many persons accepted Islam at his invitation.[182]

Marriage of Hazrat Fatma®

Hazrat Fatma®, the youngest daughter of the Prophet (pbuh), had now become eighteen and persons desirous of marriage with her had started sending proposal to the Prophet (pbuh). When Hazrat ‘Ali® proposed, the Prophet (pbuh) asked Hazrat Fatma® for her consent. Out of modesty, she kept quiet, which was taken as her consent. The Prophet (pbuh) then asked Hazrat ‘Ali® what he had to offer to the bride as *Mahr* (marriage gift). He replied that he had nothing worthwhile to offer her. The Prophet (pbuh) inquired, “What happened to that armor (*Zerah)* of Hutay`a that you had got in Badr?” Hazrat ‘Ali® replied that he had it. The Prophet (pbuh) told him that that would do as *Mahr*. That armor was worth no more than 125 rupees. Besides it, all that the groom owned at that time was a lambskin and an old Yamani sheet of cloth. Hazrat ‘Ali® presented all this to Hazrat Fatma®.

Until then Hazrat ‘Ali® used to live with the Prophet (pbuh). Now the newly-wed couple needed a separate house. Haritha bin N’oman Ansari® owned several houses

[182] Dalaelun Nabuwwah lil Bayhaqui, 3: 147-49, Seerat Ibn Hisham, 11: 661.

in Madinah, out of which he had already presented some to the Prophet (pbuh). When Hazrat Fatma® expressed her desire to the Prophet (pbuh) to ask Haritha® to give her a house, he (pbuh) declined as he had already asked him to do so in the past several times. When Haritha® heard about it, he came running to the Prophet (pbuh) and submitted, "O Prophet of Allah, whatever I have is, in fact, yours. When you accept a house from me, it becomes dearer to me than the house that is left in my possession." He eagerly vacated one of his houses and Hazrat Fatma® moved to it.

The things that the Prophet (pbuh) gave to his daughter in dowry consisted of a cot (*charpai*) made of rope (*baan)***,** a leather cushion filled with date leaves, a leather water container (*Chaagal*)**,** a leather bag for carrying water (*Mushk*), two grindstone sets (*Chakki*), and two earthen water pots.

When Hazrat Fatma® moved to the new house, the Prophet (pbuh) went to her and, standing at the door, sought permission to enter. After entering, he asked for some water in a pot. He put his both hands in the pot and sprinkled water over the chest and shoulders of Hazrat 'Ali®. He then called Hazrat Fatma®. Shyly, she came to him by taking short steps. He sprinkled water over her also and said, "I have given you in marriage to the best person in my family."[183]

Disbelievers' Zeal for Revenge for Defeat in Badr

As the Arab tradition held it, the killing of even one person initiated a war which continued for hundreds of years. Taking revenge was a solemn obligation that an offended tribe had to fulfill in order to uphold its respectful image. In keeping with this tradition, the

[183] Sunan Abi Dawood, Kitabun Nikah, Dalaelun Nabuwwah lil Bayhaqui, 3: 160, Seeratun Nabi, 1: 366.

Quraysh were restless to avenge the death of the seventy persons from their tribe (most of whom were the leaders) who were killed in the Battle of Badr. Revenge was their obsession in those days.[184]

It was agreed that the profit earned by the trade caravan that had gone to Syria for business would be used to finance the war against the Muslims. Accordingly, the capital was returned to the investors, but the propfit was put in safekeeping. Some leaders of the Quraysh, including Abu Jahl's son 'Ikrama, whose relatives were killed in the Battle of Badr, went to Abu Sufyan and said: "Muhammad (pbuh) has destroyed our community. The time of revenge has arrived. We want that the profit earned from the business trip to Syria should be reserved for financing an expedition against the Muslims." This request was readily accepted. As the disbelievers had already learned a lesson from the Battle of Badr, they had to face Muslims with better preparations. They wanted to popularize their cause by raising the sentiments of the people and decided to use the services of the poets who were the most successful agents for arousing the sentiment of the public. There were two famous poets in the Quraysh: 'Amr Jumhi and Masaafe'. 'Amr was taken prisoner in the Battle of Badr, but the Prophet (pbuh) had freed him as a gesture of kindness. At the request of the Quraysh, the two poets started touring the area and reciting their poetic compositions in large gatherings. Due to the sentimental appeal of their recitations the tribes of the Quraysh flew into a fury.

In those days a very effective factor to uphold soldiers' steadfastness was the presence of the ladies in the battlefield. If women accompanied the army, the warriors

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[184] Seeratun Nabi, 1: 369.

fought to their death, thinking that if they lost, their women would be disgraced. There were many women in Makkah who had lost their relatives in the Battle of Badr and their hearts were burning with the rage of revengefulness. They had pledged to themselves that they would avenge the death of their dear ones by drinking the blood of those who had killed them. When the army readied to proceed, many ladies from esteemed families of Makkah joined it.[185]

Hazrat Hamza® had killed Hind's father 'Utba and Jubayr bin Mut'am's uncle in Badr. Hind, Abu Sufyan's wife, persuaded Jubayr's slave Habshi, who was an expert in using a deadly weapon from a distance, to assassinate Hazrat Hamza®, promising that he would be freed if he could do the job.[186]

Although Hazrat 'Abbas® had accepted Islam, he was still staying in Makkah. He wrote a letter about the plan of the Quraysh to attack Madinah, and sent it through a messenger instructing him to reach Madinah in not more than three days. Receiving the news, the Prophet (pbuh) dispatched two spies, Anas and Munis, to find out details, on the 5th of Shawwal in the third Hijri. They brought the news that the army of the Quraysh had reached so close to Madinah that their horses were grazing in the pasture of 'Araydh, where the people of Madinah used to graze their cattle.[187]

The Prophet (pbuh) sent Hubab bin Munzir to bring news about the number of the soldiers in the Makkan army. He returned and gave a correct assessment of the strength of the army. As there was a threat of attack on

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[185] Tareekhe Tabri, 3: 58-59, Seerat Ibn Hisham, 2: 60-61.
[186] Sahih Al-Bukhari, Kitabul Maghazi, Bab Qatl Hamza bin 'Abdul Muttalib.
[187] Seerat Halbiya, 2: 490.

Madinah, guards were posted at strategic points. Hazrat S'ad bin 'Ubada and Sa'd bin Mu'az kept guard at the entrance of Masjide Nabawi.[188]

In the morning the Prophet (pbuh) called his Companions for consultation. Most of the Muhajireen and the leaders of the Ansar suggested that women should be moved to forts outside Madinah for security and that the remaining Muslims of Madinah should confine themselves to the city to defend themselves. 'Abdullah bin Ubay bin Salul, who was not included in any consultation before, also gave the same suggestion. But the young Companions who had not participated in the Battle of Badr, insisted on challenging the Quraysh in the open outside Madinah. The Prophet (pbuh) went home and came out after a while dressed in armor (*Zerah*). The youthful Companions realized then that they had forced the Prophet (pbuh) to challenge the Quraysh outside the city. They felt sorry and submitted to him that they took back their proposal. He, however, replied, "It does not befit a Prophet to wear arms and then put them off."[189]

Toward Uhud

The Quraysh reached near Madinah on Wednesday and camped on the Mount Uhud. The Prophet (pbuh) came out of the city on Friday after the Friday Prayer (*Salatul Jum'a*) with 1,000 Companions. 'Abdullah bin Ubay had joined him with 300 soldiers, but he backed out with his men on the pretext that his proposal for fighting by staying in Madinah was not accepted. Now there remained only 700 Companions with the Prophet (pbuh),[190] out of

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[188] Seerat Halbiya, 2: 490.

[189] Sahih Al-Bukhari, Kitabul E'tesaam, Musnad Ahmad, 1: 351, Sunan Darmi, 2: 129.

[190] Zadul Ma'ad, 3: 194, Seerat Ibn Hisham, 2: 64.

which 100 were armor-clad. After coming out of the city, the Prophet (pbuh) took a look at the army. Those who were too young to participate in a battle were asked to return. Hazrat Zayd bin Thabit®, Baraa` bin 'Aazib®, Abu Sa'eed Khudri®, 'Abdullah bin 'Umar®, and 'Uraba Owaysi® were among them. But their zeal for fighting for Islam was so intense that one of them, Raaf'e bin Khadeej stood on his toes to look tall. He was taken in. Samura®, a boy of Raaf'e's age, then pleaded that he was stronger than Raaf'e, and so if Raaf'e was taken in, he should also be permitted to join the army. The two boys had a duel in which Samura® defeated Raaf'e® and thus he obtained the permission to fight for the protection of Islam.[191]

The Prophet (pbuh) arranged the lines of the Companions in such a way that the Mount Uhud was at their back. Mus'ab bin 'Umayr® was given the flag. Zubayr bin Al-'Awwam® was appointed as the commander. Hazrat Hamza® was given the command of the soldiers who were not armor-clad.[192] A troop of fifty archers was deputed to guard the army against any attack from behind. They were instructed not to leave their post even if Muslims won the battle. 'Abdullah bin Jubayr was their commander.[193]

Remembering their setback in Badr, the Quraysh carefully set up their rows. Khalid bin Waleed was given the charge of the right wing of the army, while 'Ikrama was appointed the commander of the left wing. The cavalry was given under the command of Safwan bin Umayya, a famous dignitary of the Quraysh. 'Abdullah bin Rabi'a was appointed the commander of the troops of

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[191] Tareekhe Tabri, 3:61, Seerat Ibn Katheer, 3:30, Seerat Ibn Hisham, 2:66.
[192] Tareekhe Tabri, 3: 61-62.
[193] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Uhud.

the archers. Talha was the flag bearer. He had purchased 200 horses for emergency in the battle.[194] Before the war drum was beaten, the women of the Quraysh appeared reciting war songs on the beatings of *Daff* (tambourine) in which there was a mention of those who were killed in Badr and an urge for revenge for their blood. Hind, Abu Sufyan's wife, was in the lead, with fourteen women following her. They were singing:

نَحْنُ بَنَاتُ طَارِقْ   نَمْشِي عَلَى النَّمَارِقْ

إِنْ تُقْبِلُوا نُعَانِق   أَوْ تُدْبِرُوا نُفَارِقْ

"We are the daughters of the stars in the sky,
We are those who walk on carpets,
If you advance to fight, we will embrace you,
But if you step back, we will separate from you."[195]

Beginning of the Battle of Uhud

At the beginning of the battle Abu 'Aamir, who was at one time a very popular person in Madinah, stepped forward with 150 soldiers. Before the advent of Islam, the people of Madinah held him in respect due to his piety. He thought that the Ansar would desert the Prophet (pbuh) when they saw him. He, therefore, called the Ansar aloud, "Do you recognize me? I am Abu 'Aamir." The Ansar called back, "Yes, we do, O evil-monger! May Allah never grant you the fulfillment of your wish."[196]

Talha, the flag bearer of the Quraysh, then stepped ahead of his line and challenged the Muslims, "Is there anyone among you, O Muslims, who may quickly send me to hell,

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[194] Tareekhe Tabri, 3: 62-63.
[195] Seerat Ibn Katheer, 3: 31, Seerat Ibn Hisham, p. 27-28. Haakim has mentioned these verses in Mustadrak and Imam Zahabi has considered this Hadith as Sahih, 3: 256.
[196] Musnad Ahmad, 4: 46, Mustadrak Haakim, 2: 107-08.

or enter paradise at my hands?" 'Ali® responded, "Here I am." He then attacked Talha with a sword and the next moment Talha fell dead to the ground.[197] Talha's son 'Uthman took the flag in his hands and singing war verses attacked the Muslims. He was reciting:

إنّ عَلَى أَهْلِ اللّوَاءِ حَقّا   أَنْ يَخضِبَ الصَّعْدَةَ أَوْ تَنْدَقّا

"It is the duty of the lancer that he colors his weapon with blood, or it gets broken in the encounter."

Hazrat Hamza® came forward to face him. He hit 'Uthman with a sword at his shoulder so strongly that it pierced down to the waist. He then uttered loudly, "I am son of the provider of water to the pilgrims."

Now an all-out battle began.[198] Hazrat Hamza®, Hazrat 'Ali®, and Hazrat Abu Dujana® attacked the enemies and killed many soldiers.[199] Abu Dujana® was a famous wrestler of Arabia. Before the battle, the Prophet (pbuh) had raised his sword high and asked, "Who will prove worthy of this sword?" Many Companions stretched their hands, but the Prophet (pbuh) gave it to Hazrat Abu Dujana®. This unexpected honor created a sense of pride in him. He wrapped a piece of red cloth over his head and proceeded to the battlefield, walking with proud steps. The Prophet (pbuh) commented, "Allah dislikes one's walking proudly this way, but today it pleases Him." Abu Dujana® kept advancing, killing his opponents one after another, till he came upon Hind, the wife of Abu Sufyan. Putting his sword over her head, he

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[197] Tareekhe Tabri, 3: 63.
[198] Seerat Ibn Katheer, 3: 34, Seerat Ibn Hisham, 2: 74.
[199] Tareekhe Tabri, 3: 64.

spared her and said, “It is not befitting that a woman is killed by the Prophet’s sword.”[200]

Hazrat Hamza® was a great warrior and was superbly skilled in fencing. Whichever direction he headed, he killed his enemies in a large number. In this way, he came upon Neba’ Ghabshani and challenged him. Neba’ got killed. Habshi, the slave of Jubayr bin Mut’am who was promised freedom for assassinating Hazrat Hamza®, was waylaying. He was an Abyssinian and was expert in using a weapon called *Hirba,* which was like a small lance. He had poisoned it to make it deadly. He hit Hamza® from a distance by throwing it upon him. It pierced into his navel and passed through.[201] Hazrat Hamza tried to attack him, but as the weapon was extremely poisonous, he fell down and breathed his life.[202]

How Muslims Lost Ground

Several flag bearers of the Quraysh fell dead one after another, but each time a valiant person from their rank picked it up and raised it high. When a person from the Quraysh called Sawaab took the flag in his hands, he was attacked in such a way that he lost both hands. But he could not bear to see the flag falling; he threw himself down to the ground and supported the flag by his chest. These were his last words: “I have fulfilled my duty.” The flag lay fallen this way for a while. Seeing it, a brave woman from the Quraysh, ‘Amra bint ‘Alqama, advanced and raised it high. The Quraysh assembled again and decided to remain steadfast in the battle.[203]

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[200] Mustadrak Haakim, 3: 256, Mustadrak has affirmed it. Tareekhe Tabri, 3: 63, Seerat Ibn Katheer, 3: 30-31. Some parts are also mentioned by Imam Muslim and Imam Ahmad.

[201] Sahih Al-Bukhari, Kitabul Maghazi, Bab Qatl Hamza bin ‘Abdul Muttalib.

[202] Seerat Ibn Katheer, 3: 34.

[203] Seerat Ibn Katheer, 3: 43, Tabri, 3: 65, Seerat Ibn Hisham, 2: 78.

Abu 'Aamir was fighting from the side of the disbelievers, but his son Hazrat Hanzala® had accepted Islam and was a soldier in the Muslim army. Hanzala® asked the Prophet (pbuh) for permission to challenge his father in the battlefield, but the merciful Prophet (pbuh) did not allow a son to raise his sword against his father. Hazrat Hanzala® then attacked Abu Sufyan, the commander of the Quraysh, and was about to put him to death when Shaddad bin Al-Aswad suddenly appeared from the side, took Hazrat Hanzala's sword on his shield, and killed him. In general, the Muslims were prevailing.[204] The Qurayshi women who were singing war songs to encourage their soldiers stepped back in confusion and the disheartened soldiers of the Quraysh started retreating.

But then the Muslims began to collect the booty. The archers posted to guard the Muslim army from behind also ran down to join in collecting the booty. Although 'Abdullah bin Jubayr®, the leader of the archers, tried to stop them from leaving the post, they did not listen to him.[205] Finding that the Muslim army was unprotected from behind, Khalid attacked from that side. 'Abdullah bin Jubayr and a few of his soldiers who had stayed with him, fought valiantly, but all of them lost their lives. As there was no hurdle now for Khalid and his soldiers, he and his horsemen launched a fierce attack on the Muslims. The Muslims were engaged in collecting the booty while the cavalry of the Quraysh fell upon them from behind. In confusion, the Muslims were struck with the swords of the Muslims.[206] Ibn Qam`iya killed Mus'ab bin 'Umayr® who resembled the Prophet (pbuh) very much.[207] The thrust of

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[204] Mustadrak Haakim, 3: 225, Tabri, 3: 69.
[205] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Uhud.
[206] Tabri 3: 63, Seerat Ibn Hisham, 2: 78.
[207] Tabri, 3: 66, Seerat Ibn Hisham, 2: 73.

the disbelievers was so strong that most of the Companions were forced to leave their positions. The disbelievers surrounded the Prophet (pbuh) and injured him. He received injuries in the face: two pointed pieces of his helmet (*Mighfar*) pierced in his face and his tooth from the bottom row was broken[208]. He was attacked from all sides. He fell into a ditch. Hazrat 'Ali® held him by hand and Hazrat Talha® picked him up in his lap.[209]

In this state of confusion the rumor spread that the Prophet (pbuh) was martyred. The news stunned the Muslims, and they stood in shock wherever they were.[210] Hazrat Anas® saw a group of Muslims who had laid their arms aside and were sitting aside in sadness. He asked them what they were doing there. They replied that the Prophet (pbuh) was martyred. Hazrat Anas® told them, "Then what will you do by staying alive? Rise and lay your lives for the mission for which the Prophet (pbuh) has sacrificed his life." Then, pointing at them, he prayed, "O Allah! I detach myself from this act of theirs, and dissociate myself from the deeds of the polytheists." He then advanced toward the battlefield. On the way he met S'ad bin Mu'az® and told him, "S'ad! I smell the fragrance of paradise from the other side of the Mount Uhud." Saying this, he attacked the disbelievers fiercely and was martyred. He had received more than eighty wounds at his body due to which it was difficult to identify him. His sister identified him with the help of a mark on his finger.[211] During the battle a Muhajir passed by an Ansari who was lying injured on the ground drenched in blood. The Muhajir told him that the Prophet

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[208] Sahih Al-Bukhari, Kitabul Maghazi.
[209] Zadul Ma'ad, 3: 197, Seerat Ibn Hisham, 2: 80.
[210] Tabri, 3: 68.
[211] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Badr.

(pbuh) was martyred. Hearing it, the Ansari responded, "If he met martyrdom, he reached his goal. You should also lay your life for your religion."[212]

Companions' Steadfastness and Love for the Prophet

The distinguished Companions did not yield. They kept on fighting, but their eyes were searching the Prophet (pbuh) in the battlefield. First of all Ka'ab bin Maalik® saw the Prophet (pbuh). As the Prophet (pbuh) was wearing an iron helmet (*Mighfar*) due to which his face was covered, Ka'ab® recognized him by his eyes. He immediately called out aloud, "O Muslims! The Prophet (pbuh) is here." Hearing it, the Companions rushed in that direction.[213] The disbelievers also concentrated in that area and tried to reach the Prophet (pbuh), marching toward him in groups, one after another. Hazrat Talha® fought with them single-handed and pushed them back. The enemies shot volleys of arrows. Hazrat Abu Dujana® shielded the Prophet (pbuh) with his body. Arrows were piercing into his back, but he took them patiently to protect the Prophet (pbuh) from injury.[214]

At one point the disbelievers launched a very serious attack on the Prophet (pbuh). The Prophet (pbuh) asked aloud, "Who will push them back and win paradise?" There were seven Ansar around him at that time. Valiantly, they faced the advancing enemies and laid their lives, one after another, but they did not let any disbeliever come close to the Prophet (pbuh).[215] Hazrat Talha® shielded the Prophet (pbuh) with his hand and took the arrows shot at the Prophet (pbuh) on his hand,

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[212] Seerat Ibn Katheer, 3: 61.
[213] Tabri, 3: 67, Seerat Ibn Katheer, 3: 68.
[214] Tabri, 3: 66.
[215] Sahih Muslim, Kitabul Jihad was Siyar, Bab Ghazwae Uhud.

due to which his hand became numb.[216] While the disbelievers were shooting arrows at the Prophet (pbuh), he was uttering these memorable words:

"رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لا يَعْلَمُونَ"

"O Lord! Forgive my people, for they don't realize (what they are doing)."[217]

Hazrat Talha kept on fighting till he succumbed to injuries and fell down. When the Companions returned to the Prophet (pbuh), he asked them to look for Talha® who was in serious condition. The Companions found that he had received ten injuries, or more. Hazrat 'Abdur Rahman bin 'Awf® had also received more than twenty wounds in the battle.[218] Hazrat Abu Talha® who was a famous archer had shot arrows in such a large number that two or three bows had broken down in his hands. He had covered the face of the Prophet (pbuh) with his shield. Whenever the Prophet (pbuh) looked out at the enemies from behind the shield, he told him, "Don't raise your head. An arrow may hit you. My chest is here to receive arrows at it for you."[219] S'ad bin Waqqas® was also a famous archer. The Prophet (pbuh) gave him his quiver and said, "May my parents be a sacrifice for you! Keep on shooting arrows."[220] At another critical juncture when the enemies posed a serious threat to the Prophet (pbuh), he asked, "Who is ready to sacrifice his life for me?" Zeyad bin Sakan® advanced with five men from Ansar, each of whom sacrificed his life to protect him. Hazrat Zeyad®

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[216] Sahih Al-Bukhari, Kitabul Maghazi.
[217] Sahih Muslim, Kitabul Jihad was Siyar, Bab Ghazwae Uhud.
[218] Mustadrak Haakim, 3: 348, Seerat Ibn Hisham, 2: 83.
[219] Sahih Al-Bukhari, Kitabul Maghazi, Bab Gazwae Uhud, Sahih Muslim, Kitabul Jihad was Siyar, Bab Ghazwatun Nisa` ma'a Rijaal.
[220] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Uhud.

was picked up and brought to the Prophet (pbuh) in the last moments of his life. He put his head on the feet of the Prophet (pbuh) and breathed his last.[221]

A Muslim was eating dates to satisfy his hunger while the battle was going on. He asked the Prophet (pbuh), “If I am killed, where shall I be, O Prophet of Allah (pbuh)?” The Prophet (pbuh) replied, “In paradise.” Full of enthusiasm, he charged the disbelievers and laid his life fighting with them.[222] In the midst of action, when at one point only a few Companions were with the Prophet (pbuh), Umme ‘Omara, a lady, came forward and shielded the Prophet (pbuh) from the front. She defended the Prophet (pbuh) from the enemies with her sword and arrows. When Ibn Qami`a reached close to the Prophet (pbuh), she stepped forward to stop him. He struck her with a sword, which injured her in the shoulder and left a deep scar there. She also hit him with a sword, but as he was wearing two armors, he remained unhurt.[223]

Fully covered with armor, Ubay bin Khalaf advanced toward the Prophet (pbuh). He was saying that he was doomed if the Prophet (pbuh) was not put to death in the battle. In Makkah he had pledged that he would kill the Prophet (pbuh). As only his collarbone was exposed under the armor he was wearing, the Prophet (pbuh) struck him with a lance at it. He fell off the horse and started yelling in pain like an ox. His associates picked him up and consoled him by saying that the wound he had received was a mere scratch. But he kept on wailing and replied that in Makkah the Prophet (pbuh) had told him that he would kill him. He complained that his wound was giving

[221] Tabri, 3: 65-66, Seerat Ibn Hisham, 2 81.
[222] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Uhud.
[223] Seerat Ibn Katheer, 3: 67, Seerat Ibn Hisham, 2: 81-82.

him so much pain that if it were distributed over the people of the village of Zulmajaaz, all of them would get killed due to its intensity. Ubay bin Khalaf died at Rabegh while he was on the way to Makkah.[224]

The Companions gathered around the Prophet (pbuh) from all sides. A pointed edge of the iron head cover that he was wearing had pierced in his face. Hazrat Abu Bakr® says that he wanted to pull it out, but Abu 'Ubayda® requested him on oath that he be given the chance to do the job. He started pulling it out slowly with his teeth so that it did not hurt the Prophet (pbuh). The sharp edge of the iron head cover came out, but with it also came out the tooth of Abu 'Ubayda®. Abu Bakr® then came forward to pull out the second edge of the chain, but Abu 'Ubayda® held him back on oath again and he pulled out the second pointed edge from the face of the Prophet (pbuh) the same way, in which effort he lost another tooth.[225] Maalik bin Sanaan Ansari® sucked the blood from the face of the Prophet (pbuh). The Prophet (pbuh) asked him to spit it out, but he refused. When they proceeded from that place, the Prophet (pbuh) commented, "If anybody wishes to see a resident of paradise, he may see him."[226]

The rumor of the Prophet's death had reached Madinah. The loving people of the city became restless and rushed toward the battlefield. When Hazrat Fatma Zahra®, the daughter of the Prophet (pbuh), saw him, his face was still bleeding. Hazrat 'Ali® brought some water and Hazrat Fatma® washed the wound, but the bleeding did not stop. She then burned a piece of mat and put the

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224 Tabri, 3: 67, Seerat Ibn Katheer, 3: 69, Seerat Ibn Hisham, 2: 84.
225 Mustadrak Haakim, 3: 29, Kitabul Maghazi as Siyar.
226 Mustadrak Haakim, 3: 65, Seerat Ibn Hisham, 2: 80.

ashes over the wound. The bleeding stopped immediately.[227] He wanted to climb over a rock, but he could not due to weakness. Hazrat Talha® sat down and offered his body as stepping stone for him to climb the rock.[228] When the time of Salah approached, the Prophet (pbuh) offered prayers in sitting posture.[229]

In this very battle (in which the Prophet, pbuh, had himself received several injuries), the Companions requested him to pray for the destruction of the polytheists. But the Prophet (pbuh) replied,

"إِنِّي لَمْ أُبْعَثْ لَعَّانًا وَإِنَّمَا بُعِثْتُ داعيًا ورَحْمَةً اللهُمَّ اهْدِ قَوْمِي فإنّهُمْ لا يَعْلَمُونَ"

> *"I have not been sent to curse people. I have been sent to call them toward Allah and be a source of blessings for them. 'O Allah! Bless my people with guidance, for they don't know me.'"*[230]

The Prophet (pbuh) climbed a hill with his Companions to avoid the enemies. Abu Sufyan saw them and tried to go after them. But as Hazrat 'Umar® and some other Companions threw stones on Abu Sufyan and his soldiers, they gave up the chase.[231] Abu Sufyan climbed another adjacent hill and called out if the Prophet (pbuh) was around and listening. The Prophet (pbuh) forbade his Companions to reply. Abu Sufyan then called out the names of Hazrat Abu Bakr® and 'Umar®. When

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[227] Sahih Al-Bukhari, Kitabul Maghazi, Bab ma Asaban Nabi minal Jarah Yaumul Uhud. Sahih Muslim, Kitabul Jihad was Siyar, Bab Ghazwae Uhud.

[228] Mustadrak Haakim, 3: 28, Kitabul Maghazi was Siyar.

[229] Zadul Ma'ad, 3: 197, Seerat Ibn Hisham, 7: 86-87.

[230] Rahmatullil-'Aalameen, 1: 111, reference Ash-Shifa` by Qazi 'Ayaaz, p. 47.

[231] Seeart Ibn Katheer, 3: 45.

none of them replied, he commented, "So all of them are killed." Hazrat 'Umar® could not resist replying, "O enemy of Allah! We all are alive."

Abu Sufyan shouted,

"أُعْلُ هُبَلْ" *"May Hebal remain exalted!"*

The Companions called back,

"اللَّهُ أَعْلَى وَأَجَلُّ" *"Allah is exalted and great!"*

Abu Sufyan shouted,

"لَنَا الْعُزَّى وَلا عُزَّى لَكُمْ" *"We have 'Uzza to support us while you do not have one like 'Uzza!"*

The Companions called back,

"اللَّهُ مَوْلانَا وَلا مَوْلَى لَكُمْ" *"Allah is our Lord and you don't have a lord!"*

Abu Sufyan said, "Today is the day of revenge for Badr. Our soldiers have mutilated the dead on your side by chopping off their nose and ears. I had not commanded them to do so, but when I learned about it, I did not feel sorry about it either."[232]

Stories of Martyrs' Sincerity

Hazrat Zayd bin Thabit® says that the Prophet (pbuh) sent him to look for S'ad Al-Rabi' and instructed him that if he found S'ad®, he should convey the Prophet's greetings to him and ask in which state he found himself. Zayd® says that he found S'ad lying injured on the ground. He was about to breathe his last. Zayd® conveyed the Prophet's greetings to him and asked him from the side of the Prophet (pbuh) in which state he found himself. S'ad® replied, "Tell the Prophet (pbuh) that I am smelling paradise. Also tell my people, the Ansar, that if the enemy

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[232] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Uhud.

approaches the Prophet (pbuh) while even an eye among them twinkles with life, they would not be able to defend themselves in front of Allah." Saying these words he departed from this world.[233]

Among the injured was 'Amr bin Thabit. He was from the Bani 'Abdul Ash-hal and was known as Osayram. He always rejected Islam, but on the day of the Battle of Uhud he felt a strong urge in his heart to accept it. The Prophet (pbuh) and his Companions had already proceeded to Uhud. He professed Islam, took a sword in his hand, and joined the battle. None happened to know about his conversion. When Bani 'Abdul Ash-hal went to the battlefield to collect the dead bodies of their men, they found Osayram lying injured in the battlefield. He was in a critical condition. Recognizing him, they wondered why he was there as he had been rejecting Islam so far. They asked him if he had joined the battle in the love of his tribesmen or in the love of Islam. He replied that he had accepted Islam and had participated with the Prophet (pbuh) in Jihad and was in his present condition for Islam. Saying this he breathed his last. When the Companions informed the Prophet (pbuh) about it, he commented, "He is a resident of paradise." Hazrat Abu Hurayra® says that Osayram did not offer any Salah as he was martyred soon after professing Islam.[234]

Among these martyrs was Hazrat 'Abdullah bin 'Amr, the father of Hazrat Jabir. Before the Battle of Uhud, he had a dream in which he saw Hazrat Mubashshir bin 'Abdul Munzir, who was martyred in Badr. Mabashshir® told 'Abdullah that he was soon to join him. When

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[233] Mustadrak Haakim, 3: 221, Kitab M'arifatus Sahaba, Zikr Manaqib S'ad bin Rabi'.

[234] Mustadrak Haakim, 3: 30, Musnad Ahmad, 5: 428.

'Abdullah asked him where he was, he replied, "In paradise. Here we stroll around freely." 'Abdullah inquired of him, "Were you not martyred in the Battle of Badr?" Mubashshir® replied, "Yes, but I was brought to life again." Hazrat 'Abdullah says that he mentioned his dream to the Prophet (pbuh) upon which he commented, "It foretells your martyrdom."[235] Hazrat Jabir® reports that when his father's dead body was brought to the Prophet (pbuh), he tried to uncover the face of his father, but people forbade him from doing so as his father's dead body was mutilated by the disbelievers. The Prophet (pbuh) said, "The angels have been continuously providing shade over the dead body."[236]

Hazrat Khaythama® was also a martyr in the Battle of Uhud. His son had laid his life in the Battle of Badr. He submitted to the Prophet (pbuh) on the occasion of the Battle of Uhud that in spite of his eagerness he had not been able to participate in the Battle of Badr as the name of his son had come out in the lot and he was blessed with martyrdom. He added that he had a dream the previous night in which he saw his son in the best appearance walking happily in the midst of a fruit orchard beside lakes. His son invited him to join him and live with him and said, "Whatever promises my Lord had made to me, I found them true." Khaythama® told the Prophet, "By God, O Prophet of Allah! I am so eager now to join my son in paradise. I am quite old and fragile now. Now I sincerely desire to meet my Lord. Please pray for me that I am blessed with paradise." The Prophet (pbuh) prayed for him. He laid his life in the Battle of Uhud.[237]

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[235] Mustadrak Haakim, 3: 225.
[236] Sahih Al-Bukhari, Kitabul Maghazi, Bab min Qatl minal Muslimeen.
[237] Zadul Ma'ad, 3: 208.

'Abdur Rahman bin Jahash® was yet another fortunate person to receive martyrdom in the Battle of Uhud. Before the battle, his supplication was: "O Allah! I ask of You on oath that tomorrow when I face the enemies, they slay me and then cut my stomach open and chop off my nose and ears. Then You ask me why my body was dismembered this way, upon which I reply, "For Your sake, O Lord!" [238]

'Amr bin Al-Jamooh® was also one of the martyrs of Uhud. He was lame and could not walk freely. He had four young sons who always accompanied the Prophet (pbuh) in Jihad. On the occasion of Uhud he also wished to join. His sons reminded him that he was excused from the responsibility of participating in Jihad due to his physical disability and should stay at home. He complained about the situation to the Prophet (pbuh) and said, "O Prophet of Allah! My sons dissuade me from participating in Jihad, but I wish that I am blessed with martyrdom and walk in paradise with my lame foot." The Prophet (pbuh) consoled him by saying that Allah had excused him from participating in Jihad, but he (pbuh) told his sons at the same time to let him join the Muslim army: "Let him go. What is the harm? Maybe, Allah grants him martyrdom."[239]

Mus'ab bin 'Umayr® was also martyred in the battle. He used to wear a dress worth not less than 200 rupees before accepting Islam, but when he died, he had only a blanket with which he covered his body. That blanket was so small that when it was pulled up to cover his head at the time of his burial, his feet remained uncovered, and when his feet were covered with it, his head remained bare. The Prophet (pbuh) instructed the Companions to cover his head with the blanket and put some grass over his feet.[240]

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[238] Asadulghaba, 3: 1, Zadul Ma'ad, 3: 208.
[239] Mustadrak Haakim, 3: 226, Seerat Ibn Hisham, 2: 90.
[240] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwaae Uhud.

In this very battle, the Prophet's uncle Hazrat Hamza® was also slain. The enemies dismembered his body in the rage of revenge. Hind, Abu Sufyan's wife, made a garland of the chopped limbs of his body and wore it in her neck. Driven by the spirit of revengefulness, she opened the chest of Hazrat Hamza, took out the liver and tried to chew it and swallow, but she could not do so and threw it out.[241] Hearing the news of the defeat, Hazrat Safiya®, sister of Hazrat Hamza®, came from Madinah. The Prophet (pbuh) instructed her son Hazrat Zubayr® to forbid her from seeing the dead body of Hazrat Hamza®, as it was badly mutilated. When Zubayr® conveyed the Prophet's message to her, she said, "I have heard what has been done to my brother's dead body. This is, however, not a big sacrifice in the path of Allah." With the Prophet's permission, she went close to her brother's dead body and took a look at his dismembered limbs scattered around. Although deeply moved from inside, she recited,

"إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ"

(We come from Allah and to Him we return)

and prayed for his forgiveness.[242]

Muslim Women's Participation in the Battle

Many Muslim women also participated in the Battle of Uhud. Hazrat Aisha® and Hazrat Sulaym®, mother of Hazrat Anas®, served the soldiers in the battle as water porters. It is related in *Saheeh Al-Bukhari* on the authority of Hazrat Anas® that he saw Hazrat Aisha® and Umme Sulaym® that they had pulled their pajamas a little up to be able to walk freely and were bringing water in the *Mushk* (leather water container) to the injured in the battle

[241] Seerat Ibn Katheer, 3: 74, Ibn Hisham, 2: 91.
[242] Mustadrak Haakim, 3: 318, Tareekhe Tabri, 3: 72.

to drink. When the *Mushk* became empty, they returned to fill it up again.[243] It is related in a narration that Umme Sulayt®, mother of Hazrat Abu Sa'eed Khudri®, also rendered this service.[244]

In the Battle of Uhud a lady from Ansar lost her father, brother, and husband. She received information about the martyrdom of her dearest ones one after another, but every time she restlessly inquired, "How is the Prophet (pbuh)?" People informed her that he (pbuh) was safe. Seeing him safe personally, she said these memorable words:

"كُلّ مُصِيبَةٍ بَعْدَك جَلَلٌ"

"All afflictions are bearable if you are safe."[245]

Seventy Muslims lost their lives in the battle, most of whom were Ansar. But the indigence of Muslims was so serious that they could not bury their dead in proper burial shroud. The martyrs were buried in twos in their bloodstained dress. Those who had learned the Qur`an more were given preference.[246] Eight years after this battle (one or two years before his death), the Prophet (pbuh) was once passing by the graveyard of the martyrs of Uhud. With tearful eyes, he said such sad words addressing to the dead there as a living person would say to the dead at the time of bidding them farewelll. He then turned to his Companions and gave a sermon to them: "O Muslims! I do not fear that you will adopt polytheism again. But I do have a fear that you may be entrapped by the (charms of) the world."[247]

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243 Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwaae Uhud.
244 Sahih Al-Bukhari, Kitabul Maghazi, Bab Zikr Umme Sulayt.
245 Seerat ibn Hishaam, 2: 99, Sirah Ibn Katheer, 3: 93, Tabri, 3: 74
246 Sahih Al-Bukhari, Kitabul Maghazi, Bab min Qatl minal Muslimeen Yawma Uhud.
247 Sahih Al-Bukhari, Kitabul Maghazi.

Military Dispatch *(Sariya)* of Hamra` Al-Asad

Although the injured and exhausted Muslims needed rest after the battle of Uhud, they faced a genuine apprehension that, encouraged by the initial defeat of the Muslims, Abu Sufyan might return to deal a decisive blow to them. The Prophet (pbuh), therefore, asked the Muslims, "Who is ready to go after the enemies?" Immediately seventy Companions, including Hazrat Abu Bakr® and Hazrat Zubayr®, got ready for the expedition.[248]

When Abu Sufyan returned from Uhud and reached Rowha, he also felt that the mission of his expedition had remained incomplete and, so he wanted to return and launch a second and final attack on Muslims. The Prophet (pbuh) had realized it beforehand. Next day he made an announcement that none of his Companions should return home. With them he went in pursuit of Abu Sufyan up to Hamra` Al-Asad, a place some eight miles from Madinah. The Khuza'a tribe had not entered into Islam yet but was secretly an ally of Muslims. Its chief Ma'bad Khuza'i came to meet the Prophet (pbuh) and at his behest went to Abu Sufyan. Abu Sufyan shared with him his plan to launch a fresh attack on Muslims. Ma'bad told him that the Prophet (pbuh) was advancing with such preparations and might that it was impossible to face him. This disheartened Abu Sufyan and he returned to Makkah.[249]

When the Prophet (pbuh) returned to Madinah, the city was under the grip of grief at the loss of those who had died in the battle. Wherever he passed through, he heard the bewailing relatives mourning the death of their dear ones. He felt that the people of Madinah were mourning for their

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[248] Sahih Al-Bukhari, Kitabul Maghazi.
[249] Musnad Ahmad, 2: 84, Ibn Hisham, 2: 100-04.

dead, but that there was none to mourn the death of Hazrat Hamza®. In grief, he uttered words to this effect.

"أَمَّا حَمْزَةَ فَلا بواكِيَ لَه"

"But that there was none to mourn the death of Hazrat Hamza®." Hearing his words, the Ansar became very sad and asked their women to go to the house of the Prophet (pbuh) and mourn the death of Hazrat Hamza®. Soon the Prophet (pbuh) found the women of the Ansar assembled at his door who were mourning loudly for Hazrat Hamza®. The Prophet (pbuh) thanked the ladies for sharing his sorrow, but added, "It is not lawful to mourn aloud over the dead."[250]

'Azl, Qara and Bi`r Manu'a Encounters and Fearlessness of Hazrat Khubayb

After the Battle of Uhud, the enemies of Islam tried to hurt Muslims in new ways. Thus, in the fourth Hijri, the Quraysh persuaded seven persons from the tribes of 'Azl and Qara to go to Madinah and request the Prophet (pbuh) to send his Companions who could teach them Islam, on the pretext that their tribesmen were ready to accept Islam.[251] The Prophet (pbuh) sent ten pious Companions with them under the leadership of 'Aasim bin Thabit®. When they reached the area of these tribes, 200-armed men proceeded to arrest them. Their archers surrounded them and asked them to surrender, promising protection of life, if they complied. Hazrat 'Aasim® turned down the offer and said, "We do not wish to avail ourselves of the protection of the disbelievers." Saying this, he prayed to Allah, "O Allah! Inform Your Prophet (pbuh) about our situation." He, alongwith seven of his associates, fought

[250] Mustadrak Haakim, 3: 215. Ibn Hisham, 2: 99.
[251] Tabaqat Ibn S'ad, 2: 50.

valiantly and all of them received martyrdom.[252] The Quraysh sent some persons to chop off a portion of 'Aasim's body and bring it to them so as to make his dead body unrecognizable. The Divine Will did not allow these persons to do this dishonor to him. The honeybees covered his dead body and the Quraysh found it impossible to go near him. They, therefore, returned unsuccessful.[253]

But two Muslims from the group, Khubayb® and Zayd®, trusted the promise of the disbelievers and surrendered. Sufyan Hazli took them to Makkah and sold them to the Quraysh. The Quraysh kept them confined in the house of Harith bin 'Aamir without food and water. One day by chance the little son of Harith came close to Khubayb®. Khubayb picked up the child and endearingly placed him on his thigh. At that time he had a razor in his hand. When the mother of the child saw the child in the control of their captive, who held a razor in his hand and whom they had abused in all possible ways and denied food and water for several days, she shrieked in alarm and distress. Hazrat Khubayb® understood the cause of the mother's concern and commented, "She thinks that I will hurt the child. She does not know that Muslims are not permitted to cause terror by doing a mischief like this." Gently, he let the child go.

After a few days the captors took Hazrat Khubayb® to a cross and, placing him under it, they said, "If you renounce Islam, your life will be spared." Both Companions replied patiently, "If there is no Islam, what will be the use of life?" The Quraysh then asked Khubayb what his last wish was. He told them that he wanted to

[252] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwatur Rajee'.
[253] Seerat Ibn Hisham 2: 171.

offer two Rak'ats of Salah. When permission was given, he offered Salah and said at its end, "I would have taken some more time in offering Salah, but I was afraid that you would accuse me of buying time for fear of death." The disbelievers hanged him on the cross and the lancers were instructed to pierce his body with lance.[254] *Allahu Akbar* (Allah is greatest)! What a level of steadfastness! What a conviction in the value of the everlasting deliverance! And what an eagerness to earn Allah's pleasure! He bore the pain of such injuries, but did not utter a word to complain against the situation. A hard-hearted disbeliever pierced Khubayb's heart with his lance and asked him, "Don't you wish now that Muhammad (pbuh) were here in your place while you were released?" Khubayb® replied confidently, "I wouldn't like to win my release even on the condition that a thorn pricked the foot of the Prophet."[255]

This brave person has said some verses extempore standing under the cross, which is fully reflective of his sincerity and love of Islam. They may be translated as follows:

> "People have assembled around me in multitude and have called large groups to witness the event. They are out to give a vent to their grudge against me, and are so eager to show revengefulness against me. I am tied in this place of destruction. The tribes have gathered their women and children and have brought me close to a tall and strong wooden pole. They have told me that I can win freedom by returning to unbelief. But compared to life of unbelief, dying in Islam is so much easier. My eyes are continuously shedding tears, but

[254] Sahih Al-Bukhari, Kitabul Maghazi.
[255] Zadul Ma'ad, 3: 245.

my heart knows no impatience. I shall not humiliate myself before my enemies, nor shall I bewail of my condition. I know I am returning to Allah. I am not afraid that death will terminate my life. I, in fact, fear the Engulfing Fire that would burn the blood of (its victim) to the last drop. The Master of the Grand Throne (*Arsh*) has decided to take a service from me and have commanded me to remain patient. Now they have minced my flesh by piercing my body (with their lances), and I have lost all hope. I submit my complaint to Allah for my miserable condition, homelessness, and helplessness, and against what my enemies intend (to do with me after my death). By Allah! When I am laying my life for Islam, I don't mind to which side of my body I fall and how I breathe my last. I have all hope that Allah, by His kindness, would bless every part of my severed limbs."[256]

At the end, he supplicated to his Lord:

"اَللّٰهُمَّ اِنَّا قَدْ بَلَّغْنَا رِسَالَةَ رَسُوْلِكَ فَبَلِّغْهُ الْغَدَاةَ مَا يَصْنَعُ بِنَا"

"O Allah! We have conveyed the message of Your Prophet (pbuh) to these people. Now, inform the Prophet (pbuh) about our condition and their misdeeds."[257]

Sa'eed bin 'Aamir® (one of the officials of Hazrat 'Umar®) sometimes fainted for no obvious reason. When Hazrat 'Umar® once inquired of him the cause of his ailment, he replied, "I have no ailment, nor a complaint of any other kind. When Khubayb® was hanged on the cross, I was present on the scene. When I remember his words, I shiver and lose consciousness."[258]

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256 Zadul Ma'ad, 3: 245, Ibn Hisham, 2: 176.
257 Ibn Hisham, 2: 173.
258 Seerat Ibn Hisham, 2: 173.

Abu Bara` ‘Aamir played the same deceitful tactic against the Muslims. He came to the Prophet (pbuh) and requested him to send some preachers with him to teach Islam to the people of Najd. His nephew was the chief of Najd and so ‘Aamir assured the Prophet (pbuh) that full protection would be provided to the Muslims there. The Prophet (pbuh) sent seventy preachers, who were distinguished in learning and piety, under the leadership of Munzir bin ‘Amr Ansari®. When they reached near the Ma’una Well, which fell in the jurisdiction of the Bani ‘Aamir tribe, they sent Haraam bin Malhaan to Tufayl Haakim with the letter of the Prophet (pbuh). Tufayl put the messenger to death. Jabbar bin Salma was the person who hit him in the back with his spear which passed through his chest. Haraam fell with these words on his lips,

"فُزْتُ وَرَبِّ الْكَعْبَةِ"

“By the Lord of the K’aba, I met with success.”

The assassin was so impressed by these words that he later went to the Prophet (pbuh) and embraced Islam. Haakim got all other Muslims killed. Ka’ab bin Zayd®, who survived by feigning as dead, later informed the Prophet (pbuh) of the incident.[259]

Exile of Banu Nazeer

Bani Israil (the Jews) were godly people at the beginning of their career, but later they moved away from the right path and incurred Allah’s wrath. Prophet Jesus, blessings and peace be on him, a kind-hearted Prophet, had called them snakes and the offspring of snakes and had prophesied that God’s kingdom would be transferred from them to another people who would bear good fruit. When

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[259] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Rajee’, Ibn Hisham, 2: 184.

the time of the fulfillment of the prophecy came and Hazrat Muhammad (pbuh) began to preach the pure message, the Jews opposed him tooth and nail and wanted to persecute him in the same way that they had persecuted Prophet Jesus (*Alayhisalaam*).[260]

Although the Jews had entered into a peace treaty with the Prophet (pbuh) in the very first year of Hijrah, they did not observe the terms and conditions of the treaty for long, and as early as about a year and a half after the pact they engaged themselves in mischief against the Muslims. When the Prophet (pbuh) had gone to Badr, a Muslim woman one day went to the area of Banu Qaynaqa', a Jewish tribe, to sell milk. Some Jews teased her and stripped her naked. When the lady started calling for help, a Muslim rushed to the place. Enraged at what he saw on the scene, he attacked the Jew and killed him. Upon it the Jews assembled and killed that Muslim and created a big disturbance. After his return from Badr, the Prophet (pbuh) called the Jews to inquire about the event, but they sent back to the Prophet (pbuh) the document of the treaty and got ready for armed confrontation with the Muslims.[261] This act meant insurgence. They, therefore, were punished by exile from Madinah.[262]

Earlier the Quraysh of Makkah had written to the Jews of Madinah to rise against the Muslims, but the Prophet's wise handling of the situation on time had made their move ineffective. Now, after the defeat in Badr, they wrote again to the Jews, the owners of property and forts, to fight against the Prophet (pbuh), threatening that if they did not do so, they would be severely punished and their

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[260] Rahmatullil-'Aalameen 1: 129-30.
[261] Al-Bidaya wan Nihaya, 4: 403, 'Uyunul Athar, 1: 295.
[262] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hadith Bani Al-Nazeer.

women would be disgraced and stripped off their ornaments from their feet. After receiving this letter, the Jews decided to disregard the peace treaty with the Muslims and hurt them deceitfully.[263]

In the fourth Hijri once the Prophet (pbuh) went to the area of Banu An-Nazeer to call for donation for a community project. The Jews made the Prophet (pbuh) sit beside a wall and deputed Ibn Jahash, one of their men, to throw a heavy stone over him from the top of the wall and thus assassinate him. The Prophet (pbuh) was informed by a divine revelation (*Wahi*) of the plan of the Jews, and he left the place safely and returned.[264]

At last the Banu An-Nazeer were asked to move to Khaybar and settle there. They loaded 600 camels with their belongings, came out with a show of defiance, playing musical instruments, and went to Khaybar.[265]

Battle of the Trench (*Ghazwae Khandaq*)

After settling down in Khaybar, the Jews planned an all-out war against the Muslims. Their leaders, Salaam bin Abil Huqayq, Hayyay bin Akhtab, Kanana bin Al-Rabi', and some others went to Makkah and invited the Quraysh to join hands with them to annihilate Muslims. The Quraysh were too eager to accept such a proposal. After having a word of support from them, the Jewish deputation went to the Ghatfan tribe and won their alliance on the promise of giving them half of the produce of Khaybar permanently. Banu Asad, a tribe already in alliance with the Jews, were also invited to join them. The people of the Banu Sulaym tribe were relatives of the Quraysh, and so they agreed to support them too. The Banu S'ad tribe was an ally of the

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[263] Sunan Abi Dawood, Bab fi Khaybar Bani An-Nazeer.
[264] Seerat Ibn Hisham, 2: 190.
[265] Musannif 'Abdur Razzaqque, 5: 358, Ibn Hisham, 2: 191-92.

Jews. The Jews also persuaded them to support them. Thus a huge military alliance was formed, and an army of more than 10,000 soldiers advanced toward Madinah.[266]

Hearing the news, the Prophet (pbuh) called his Companions for consultation. Hazrat Salman Farsi® was from Persia and was acquainted with the device of digging a trench around a town to fight a war from the safe precincts. He argued that under the present circumstances it was unsafe to meet the attacking army in the open field and suggested that the Muslims should gather all their military might at a safe place and dig a trench around it. All the people liked this suggestion and so preparations for digging a trench around Madinah started.

There were houses and date groves (*Nakhlistan*) on the three sides of Madinah which provided natural protection to the city. Only one side, the Shami side, was open and exposed. The Prophet (pbuh) decided to dig a trench there with the help of 3,000 Companions and started the work on the 8th Zulqa'da of the fifth Hijri. He himself marked the land and gave to each group of ten persons a piece of ten yards to work on. The trench was to be five yards deep. The work was completed in six days.[267]

When the Masjide Nabawi was being constructed, the Prophet (pbuh) had worked as a laborer. Now, again, he was digging a trench with his Companions. Those were the nights of winter and they had been starving for three days. But the Muhajireen and the Ansar lifted buckets of soil on their back and sang in enthusiasm:

نَحْنُ الَّذِينَ بايَعُوا مُحَمَّداً   على الإِسْلام ما بَقِينا أَبَداً

We have pledged a solemn covenant at the hands of Muhammad, To remain steadfast in Islam forever.

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[266] Fathul Bari, 7: 393, Ibn Hisham, 2: 214.
[267] Fathul Bari, 7: 393-94, Ibn Hisham 2: 216-17.

The Prophet (pbuh) was also lifting the soil with his Companions. Dust had settled down on his belly, and the following verses were on his lips:

وَاللَّهِ لَوْلاَ اللَّهُ مَا اهْتَدَيْنَا   وَلا تَصَدَّقْنا وَلا صَلَّيْنا

فأنْزِلَنْ سَكِينَةً عَلَيْنا   وَثَبِّتِ الأقْدَام إنْ لاقَيْنا

إِنَّ الأولى قَدْ بَغَوْا عَلَيْنَا   إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا

(By Allah! Had it not been for His favor, we would not have received guidance,

And we would neither be paying Zakah, nor offering Salah;

O Allah! Bless us with peace of heart,

And in the encounter help us remain steadfast;

The armies have rallied against us,

If they bring trials upon us, we will oppose them.)

When the Prophet (pbuh) said the word "أَبَيْنَا"*abayna,* his voice rose higher and he repeated the word twice. He also prayed for the Ansar at this point. He also said these words:

اللَّهُمَّ إِنَّهُ لا خَيْرَ إِلاَّ خَيْرُ الآخِرَةِ   فَبارِكْ فِي الأنْصَارِ والْمُهاجِرَةَ

(O Allah! There is no good except the good of the Hereafter, Be blessed the Ansar and the Muhajireen.)[268]

While the trench was being dug, a hard rock came in the way. The Companions tried to break it down and remove it, but in vain. The Prophet (pbuh) came to the place. Although he was exhausted with the starvation of three days, he hit the rock with his axe and the rock was broken into pieces.[269]

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[268] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Khandaque.

[269] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Khandaque.

When the lines were formed, the mount of Sila' was taken at the back. The women were sent to the safe forts. Salma bin Aslam was deputed with 200 Muslims to guard so that Banu Qurayza might not attack from that side.[270]

The Banu Qurayza tribe of the Jews was still aloof, but Banu Nazeer tried to influence them to side with them. Hayyay bin Akhtab, the leader of Banu Nazeer and father of Ummul Mo`mineen Hazrat Safiya®, himself went to Ka'ab bin Asad, the chief of Banu Qurayza. Ka'ab declined to meet Hayyay bin Akhtab. But Hayyay sent him the word that he had brought with him a very large army, consisting of men from the Quraysh, in fact, from the whole Arabia, who was bent upon annihilating Muhammad (pbuh). He added that such an opportunity was not to be missed, as Islam was surely going to be wiped out from the country forever. Ka'ab was not ready yet and said, "I have always found Muhammad true to his word, and to dishonor a treaty with him is not gentlemanly." But Hayyay somehow convinced him to join the military alliance against the Muslims.

When the Prophet (pbuh) received the news that Banu Qurayza had disregarded the treaty with the Muslims, he sent S'ad bin Mu'az® and S'ad bin 'Ubada® to verify it. He also instructed the two Companions that if the news of Banu Qurayza's uprising was true, they should report him in code words so that others did not follow and were not disheartened. When the two Companions visited Banu Qurayza and reminded them of the treaty, they replied, "We do not know who Muhammad is and what treaty you are talking about."[271]

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[270] Seeratun Nabi, 1: 422.
[271] Seerat Ibn Hisham 2: 220, 224.

The addition of the soldiers of Banu Qurayza further increased the strength of the allied army of the disbelievers. The army, 10,000-strong consisting of the Quraysh, the Jews, and the Arab tribes, moved from three sides to Madinah. The attack was so severe and massive that the land of Madinah trembled[272]. This situation has been described by the Qur`an in a picturesque way in the following verse:

﴿إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيدًا﴾

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking" [Al-Ahzab, 33: 10-11].[273]

There were a number of hypocrites among the Muslims who apparently professed faith in Islam, but when faced with the severity of season, dearth of provision, continuous starvation for days, vigil at night, and fear of a large enemy of the enemies, they decided to desert the Muslims. They went to the Prophet (pbuh) and asked him for permission to return to the city as their homes were unsafe[274]. It is recorded in the Qur`an:

﴿يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلا فِرَارًا﴾

"And a band of them ask for permission of the Prophet (pbuh) saying: 'Truly, our homes lie

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[272] Seeratun Nabi, Allama Shibli Nomani, 1:423, the number of soldiers mentioned in books of Seerah and Fathul Bari is ten thousand.

[273] It is mentioned in Sahih Bukhari that these verses were revealed about the Battle of the Trench. Kitabul Maghazi Bab Ghazwatul Khandaque.

[274] Zadul Ma'ad, 3:272, Seerah Ibn Hisham, 2: 222.

open (to the enemy).' And they lay not open. They but wished to flee" [Al-Ahzaab, 33: 13].

But the sincerity of the Companions shone brighter in the face of the severity of the situation[275]. The Qur`an mentions:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلا إِيمَانًا وَتَسْلِيمًا﴾

"And when the believers saw Al-Ahzaab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad, (pbuh)) had promised us; and Allah and His Messenger (Muhammad, (pbuh)) had spoken the truth. And it only added to their Faith and their submissiveness (to Allah)" [Al-Ahzaab, 33: 22].

Severity of Siege and Steadfastness of Muslims

The siege continued for a month, a long period full of hardships in which the Prophet (pbuh) and his Companions suffered the pangs of starvation sometimes for three consecutive days. Once the starving Companions bared their bellies in restlessness to show to the Prophet (pbuh) how they had tied a stone there to support themselves. The Prophet (pbuh) thereupon showed them his belly where he had tied two stones.[276] The siege turned out to be long and dangerous. At one point the Prophet (pbuh) asked his Companions, "Who would bring to him the news of the enemies." He asked this question thrice and thrice came the reply from Hazrat Zubayr® only. On this occasion the Prophet (pbuh) gave him the title of *Hawaari***.**[277]

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[275] Tafseer Qurtubi, 14: 157
[276] Shimaele Tirmizi, Bab Ma ja` fi Ayshun Nabi.
[277] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Khandaque.

The disbelievers were not able to cross the trench and so they contented themselves with shooting arrows and throwing stones at the Muslims from the other side. The Prophet (pbuh) had deputed the troops of soldiers at different points around the trench to fight back the enemies. One of the troops was under his command.[278]

In view of the severity of the siege, the Prophet (pbuh) became worried about the endurance of the Ansar and wanted to form a treaty with the Ghatfan tribe to win their support for one-third of the produce of Madinah. S'ad bin 'Ubada® and S'ad bin Mu'az® were called for consultation. Both of them submitted to the Prophet (pbuh) that if this move was directed by Allah's command, they would surely obey it, but if it was a personal opinion of the Prophet (pbuh), they wished to submit that no tribe ever dared to ask them to pay this kind of forced tax even in the days of ignorance, and now when they were blessed with Islam, they would not seek anybody's help on such insulting terms. The Prophet (pbuh) was greatly relieved to see the steadfastness of the Ansar. S'ad® took the document of the proposal and erased its content. He then said, "Let them do what they can."[279]

Now the enemies devised a strategy that a day was specified for each leader of the Quraysh - Abu Sufyan, Khalid bin Waleed, 'Amr bin Al-'Aas, Zerar bin Al-Khattab, and Hubayra - to attack Madinah with his soldiers. As the trench was not very wide, they attacked the Muslims from the other side with arrows and stones.[280] But as this strategy did not prove fruitful, they finally

[278] Seeratun Nabi, 1: 425.
[279] Kashaful Astaar lil Bazaz, 1: 332, Seerat Ibn Hisham, 2: 223.
[280] Seerat Halabiya, 2, 636.

decided to gather the whole army and attack Madinah simultaneously. All the leaders were in the forefront. The trench was less wide at a place, and so the invaders chose it to cross over from there. The famous warriors of Arabia, Zerar, Hubayra, Nawfal, and 'Amr bin 'Abdewud jumped to the Muslim side on horseback. Out of the three, 'Amr bin 'Abdewood was most famous for his valor and was considered equal to 1,000 soldiers in the battlefield. He was injured in the Battle of Badr and had taken an oath that he would not put oil in his hair until he took revenge. He was ninety years of age. He advanced and called out according to the Arab tradition: "Who would accept my challenge for a duel?" Hazrat 'Ali® accepted his challenge, but the Prophet (pbuh) warned him by saying: "He is 'Abdewud." Hazrat 'Ali sat down. He challenged the Muslims again, and Hazrat 'Ali® rose again to face him in the duel. The Prophet (pbuh) said the same words to Hazrat 'Ali®. He sat down again, but none else stepped forward to meet 'Abdewud's challenge. When he challenged the Muslims the third time and the Prophet (pbuh) again said to Hazrat 'Ali, "He is 'Amr," he replied that he knew it and got ready to step into the arena by accepting his challenge. The Prophet (pbuh) permitted him, gave him the sword, and tied the turban at his head by his own hands.

'Amr had announced earlier that if a person ever asked him for three things, he would accept at least one. Hazrat 'Ali® asked him if it was really his word, and then talked to him as follows:

Hazrat 'Ali®:I request you to accept Islam.

'Amr: It is not possible.

Hazrat 'Ali®: Abstain from fighting and return.

'Amr: I cannot take the accusation of the Arab women.

Hazrat 'Ali®: Fight a duel with me.

‘Amr laughed and said, “I never expected that anybody under the sky would make this request to me.” Hazrat ‘Ali® was on foot, while ‘Amr was riding a horse. Responding to his sense of valor, he came down his horse, injured his horse’s legs, and asked ‘Ali® who he was. Hazrat ‘Ali® told him his name. ‘Amr told him that he did not want to fight him, but Hazrat ‘Ali® replied that he wanted to. Highly enraged, he attacked Hazrat ’Ali®. He took ‘Amr’s sword on his shield, but the sword cut through it and hit him in the forehead. Although it was not serious, the scar remained there forever. It is mentioned in Qamoos that Hazrat ‘Ali® was called *Zulqarnayn* because he had two scars on his forehead: one was of the cut of ‘Amr’s sword and the other was of the wound inflicted by Ibn Maljam. Then Hazrat ‘Ali® attacked ‘Amr and his sword pierced into ‘Amr’s shoulder and went very deep into it. Hazrat “Ali® chanted the slogan *Allahu Akbar* and the duel ended in victory for him.[281] After ‘Amr, Zerar and Hubayra attacked him, but they yielded under the pressure of his assault. Hazrat ‘Umar® chased Zerar. He turned around and wanted to hit Hazrat ‘Umar® with lance, but withheld the weapon and said, “‘Umar! Remember this favor of mine.”[282]

Nawfal ran for life but he fell in the trench. The Muslims started shooting arrows at him. Hazrat ‘Ali® jumped into the trench and killed him with a sword.[283] This was a very hard day for the Muslims. The battle continued for the whole day in which the invaders shot arrows and threw stones at the Muslims so incessantly that

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[281] Mustadrak Haakim, 3: 34, Seerat Ibn Hisham, 2: 224-25, Dalaele Nabuwwah lil Bayhaqui, 3: 436, 439, Seeratun Nabi, 1: 427-28.
[282] Seearat Halabiya, 2: 644.
[283] Dalaelun Nabuwwah, 3: 438; Seerat Halabiya, 2: 637.

the Muslims could not move from their positions even for a moment. As mentioned in the Ahadeeth, this was the day when the Prophet (pbuh) missed Salah of four consecutive times due to the reason mentioned above.[284]

Bravery of Hazrat Safiya

The fort in which Muslim women were placed for safety was adjacent to the area of Banu Qurayza, a Jewish tribe. Seeing that the Muslim men were fighting on the front, the Jews decided to attack the fort. One of them reached close to the entrance of the fort and was looking for a suitable place from where to attack the fort. Hazrat Safiya® spotted him and asked Hazrat Hassaan®, the famous poet who was deputed there to guard the fort, to kill him, so that he did not pass any information about the fort to the enemies.

Hazrat Hassaan had developed an illness due to which he could not face bloodshed at all. He, therefore, expressed his inability to do so, saying that if he could fight, he would not have been in the fort. Hazrat Safiya® then took a wooden pole of the tent and hit the Jew in the head which led him to bleed to death. She then instructed Hazrat Hassaan® to go down and collect the arms and the clothes of the dead man. Hazrat Hassaan® replied that he did not need those things. Hazrat Safiya® then asked him to throw his chopped-off head outside the fort toward the Jews so that they got intimidated. Upon his reluctance, she did this job herself. The Jews deduced (from the murder of one of their soldiers this way) that there must be a contingent of army inside the fort. This disheartened them and they did not dare to attack the fort.

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[284] Sunan Nasai, Kitabus Salah.

Divine Help and End of Siege

The prolonged siege disheartened the Quraysh as well, as it proved highly inconvenient for them to arrange for the provision of the 10,000-strong army. Then one day an unusually strong storm struck the invaders. As it was the winter season, such a fierce storm was most unexpected. The wind blew so hard that the tents were uprooted and cooking pots of the Quraysh army were thrown off the stove. This storm proved more damaging for the Quraysh than the Muslim army they were fighting with. The Qur`an also mentions this incident in the following words:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا﴾

"O you who believe! Remember Allah's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Ahzaab (the Confederates). And Allah is Ever All-Seer of what you do" [Al-Ahzaab, 33: 9].

Nu'aym bin Mas'ud Thaqafi was a chief of the Ghatfan tribe and was respected equally by the Quraysh and the Jews. He had already entered into Islam, but the disbelievers had no knowledge about it. He met the Quraysh and the Jews separately and talked with each of them in such a way that they became suspicious of each other.[285] This created a rift between the Quraysh and the Jews.

The severity of the season, the long and tiring duration of the siege, the rage of the storm, the dearth of provision, and the desertion of the Jews started telling upon the patience and steadfastness of the Quraysh. In face of these

285 Seerat Ibn Hisham, 2: 129.

predicaments, Abu Sufyan thought it wise to end the siege and ordered his soldiers to beat the trumpet to announce the retreat.[286] The Ghatfan tribe also returned with them. Banu Qurayza also lifted the siege and went back to their forts. Thus peace returned in and around Madinah after the turbulence of twenty to twenty-two days:

﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ﴾

"And Allah drove back those who disbelieved in their rage: they gained no advantage (booty). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels)" [Al- Ahzaab, 33: 25].

In this encounter the Muslims did not suffer much in terms of life, but the Ansar lost their best soldier, Hazrat S'ad bin Mu'az®, the chief of the Aws tribe. He was injured in the battle and succumbed to his injuries. His is a very touching story.

Mother Encourages Her Son for Jihad and Martyrdon

Hazrat Aisha® and the mother of S'ad bin Mu'az® were placed in the same fort at the time of the battle. Hazrat Aisha® narrates that she was walking outside the fort when she heard footsteps behind. When she turned around, she saw Hazrat S'ad® proceeding hurriedly toward the battlefield while he was also reciting the verse aloud:

لَبِّثْ قَلِيلاً يُدْرِكِ الْهَيْجَاجَمَلْ　　لا بَأْسَ بِالْمَوْتِ إِذِ الموتُ نَزَلْ

(Wait for a little while and let one more soldier join the battle, When the time has approached, why to fear death?)

Upon hearing the voice of S'ad, his mother invoked him, "Move faster, son, you are late." S'ad's armor was small for his size and thus his hands remained uncovered.

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[286] Seerat Ibn Hisham, 2: 232.

Hazrat Aisha® told S'ad's mother, "I wish S'ad's armor were fit for his size to cover his body fully." By chance Ibnul 'Araqa shot an arrow at his exposed hand which cut one of the main veins.[287] When the battle was over, the Prophet (pbuh) pitched a tent for him in the Masjide Nabawi and his treatment began. Rufayda, a lady participating in the battle, used to keep medicines with her with which she treated the injured. This tent was hers and she supervised the treatment of Hazrat S'ad®. The Prophet (pbuh) himself treated Hazrat S'ad's wound in a traditional way, but the wound swelled again. The Prophet (pbuh) repeated the treatment, but it did not help. After a few days, the wound opened again and S'ad® died.[288]

The Zatur Reqa' Encounter

After the Battle of the Trench, the Prophet (pbuh) advanced toward Najd with 400 Companions to launch an attack on the Ghatfan tribe. In this journey the feet of the Companions were injured so badly that they had to tie pieces of cloth over their feet to be able to walk. That is why this expedition is called the Battle of Zatur Riqa'.[289]After this encounter, an incident occurred which has occupied a prominent place in Islamic history. Two Companions, 'Abbad bin Bishr® and 'Ammaar bin Yasir®, were deputed to guard a post. Hazrat 'Ammaar® was taking rest, while Hazrat 'Abbad® was offering Salah. An enemy shot an arrow at 'abbad and hit him. He pulled out the arrow from his body and continued his Salah. He was hit with three arrows one after another, but

[287] Sahih Al-Bukhari, Seerat Ibn Hisham, 2: 226-27, Dalaelun Nabuwwah, 3: 440-41.
[288] Sahih Al-Bukhari, Kitabul Maghazi, Fathul Bari, 7: 412.
[289] Sahih Al-Bukhari, Kitabul Maghazi, Ghazwae Zatur Riqa'.

he did not discontinue his Salah and woke up Hazrat 'Ammaar only when he completed it. When Hazrat 'Ammaar expressed his surprise at the incident and asked him why he did not wake him up earlier, Hazrat 'Abbad® replied, "I was reciting a Surah (chapter) from the Qur`an in Salah and did not want to leave it incomplete."[290]

The Banu Qurayza Encounter

At the beginning of his stay at Madinah, the Prophet (pbuh) had entered into a treaty with the Jews, according to which they were granted protection of life, property, and religion. But, under the threat of the Quraysh, they turned rebellious against the Muslims. The Prophet (pbuh) tried to renew the treaty with the Jews, but Banu Nazeer, a Jewish tribe, refused and was exiled. Banu Qurayza, another Jewish tribe, entered into a treaty with the Prophet (pbuh) again and was granted peace on the same terms. A tradition is recorded in *Saheeh Muslim*:

"عَنِ ابْنِ عُمَرَ ، أَنَّ يَهُودَ بَنِي النَّضِيرِ ، وَقُرَيْظَةَ ، حَارَبُوا رَسُولَ اللَّهِ ﷺ ، فَأَجْلَى رَسُولُ اللَّهِ صلى الله عليه وسلم بَنِي النَّضِيرِ ، وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ"

"It is related on the authority of Hazrat 'Abdullah bin 'Umar® that the people of Banu Nazeer and Banu Qurayza fought against the Prophet (pbuh), after which the Banu Nazeer tribe was exiled while the Banu Qurayza tribe was allowed to stay and was treated kindly."[291]

After the exile, the chiefs of Banu Nazeer, Huyyay bin Akhtab, Abu Rafe', and Salaam bin Abil Huqayq had settled down in Khaybar and had established a state there. The Battle of Ahzab was a result of their mischievous

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[290] Musnad Ahmad, 3: 344, Sunan Abu Dawood, Kitabut Tahara, Babul Wudhu minaddam.

[291] Sahih Muslim, Kitabul Jihad was Siyar.

efforts. They made a tour all over the country, raised the Arab tribes against the Muslims and attacked Madinah with the Quraysh. The Banu Qurayza tribe honored the treaty until then. But Huyyay bin Akhtab influenced them to change sides and gave them his word that if the Quraysh backed out in the fight against the Muslims, he would move from Khaybar and live for the rest of life with Banu Qurayza. He kept his word. After the defeat in the Battle of Ahzab, Banu Qurayza retreated with Huyyay bin Akhtab, who was the bitterest enemy of Islam.

Now it became necessary for the Prophet (pbuh) to address to the danger of Banu Qurayza's insurgence. He moved to Banu Qurayza as soon as the Battle of Ahzab was over. Had the people of Banu Qurayza showed an inclination toward peace, a new treaty could have been formed. But they turned rebellious and when Hazrat 'Ali reached close to their forts, they started hurling abuses on the Prophet (pbuh) and calling him names. The Muslims laid siege of their forts which continued for a month. Then Banu Qurayza wished to take S'ad bin Mu'az® as arbitrator and declared that they would honor his decision, whatsoever. Hazrat S'ad bin Mu'az's tribe Aws was an ally of the Jewish tribe Banu Qurayza. Such a tribal alliance was considered more respectful than even the bond of blood. The Prophet (pbuh) accepted S'ad as the arbitrator between the Jews and the Muslims.[292]

The Prophet (pbuh) used to follow the commandments of the Torah, if an instruction about a particular situation was not revealed in the Qur`an until then. The matters relating to the Qibla, Salah, Stoning of the sinful (Rajam), and retribution (Qasaas) are such examples in which the instructions of the Torah were followed until

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[292] Sahih Al-Bukhari, Kitabul Maghazi.

commandments were revealed in the Qur`an relating to these matters. In the arbitration mentioned above, S'ad bin Mu'az® also followed the commandment of the Jewish book, the Torah, that the fighters be killed, children be taken as captives, and property be confiscated.[293]

It is related in Ahadeeth (Traditions) that when Hazrat S'ad bin Mu'az announced his decision, the Prophet (pbuh) said, "You made a decision in keeping with the divine commandments," which referred to the same commandment in the Torah. The comments that the Jews made after hearing Hazrat S'ad's decision also show that in their opinion that decision was based on a divine command in their religious book.

When Huyyay bin Akhtab was about to be put to death, he looked toward the Prophet (pbuh) and said,

"أَمَا وَاَللَّهِ مَا لُمْتُ نَفْسِي فِي عَدَاوَتِكَ، وَلَكِنَّهُ مَنْ يَخْذُلِ اللَّهَ يَخْذُلِ"

"By God! I am not sorry that I nurtured hatred for you, but, as it goes, God forsakes the person who forsakes God."

Then he turned toward the people around and said,

"أَيُّهَا النَّاسُ، إنَّهُ لا بَأْسَ بِأَمْرِ اللَّهِ كِتَابٌ وَقَدرٌ وَمَلْحَمَةٌ كَتَبَهَا اللَّهُ عَلَى بَنِي إسْرَائِيلَ"

"O people! There is nothing wrong in obeying the commandments of God, but this was a divine decree ordained, a punishment that the Bani Israil was destined to bear."[294]

This has to be remembered that Huyyay bin Akhtab had promised on oath in the name of God at the time of his exile to Khaybar that he would not extend any help to an enemy of the Prophet (pbuh), but he disregarded that oath and promise.

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293 Sahih Muslim, Kitabul Jihad, Bab Jawazul Qital fi Naqdh Al-Ahd. For reference to the Torah, see Seeratun Nabi by Shibli N'omani, vol 1, p. 435.

294 Seerat Ibn Hisham, 2: 241.

The Najd Expedition and Hazrat Thumama's Acceptance of Islam

The Prophet (pbuh) had dispatched a group of soldiers toward Najd, who, while returning, arrested Thumama bin Athaal and brought him to Madinah. They tied him to a pole in Masjide Nabawi. When the Prophet (pbuh) came there, he inquired, "Thumama! How are you?" He replied, "I am well. If you give orders for me to be put to death, it will be a (just) decree for a murderer. But if you show mercy to me, you will find me grateful. If, however, you want money, tell me how much it is." The second day also the Prophet (pbuh) asked Thumama the same question. He replied, "I have told you that if you show mercy, you will find me grateful." The Prophet (pbuh) asked the same question to him the third day and he gave him the same reply. The Prophet (pbuh) ordered the Muslims to release him. Thumama went to a nearby date orchard, took a bath there, returned to Masjide Nabawi and professed Islam. After it he said, "O Prophet of Allah! By God, I hated you most in the world, but now you look dearest to me. By God, I hated your city most in the world, but now it is dearest to me. By God, I hated your religion most, but now it is dearest to me." He also added, "I was going to Makkah for 'Umrah, but I was arrested in the way. Now what should I do about my 'Umrah? The Prophet (pbuh) congratulated him for entering into Islam and gave him permission to continue his journey and perform 'Umrah.

When Hazrat Thumama® reached Makkah, a person asked him, "Did you become a Sabi? He replied, "No, I have professed faith in Prophet Muhammad (pbuh) and have accepted Islam. Now, bear in mind that not a grain of

wheat will reach you from Yamama without the consent of the Prophet (pbuh)."[295]

When Hazrat Thumama® went back to his country Yamama, he stopped the supply of grains from there to Makkah. This was a severe blow to Makkans and they found no other way to restore the supply of grains but to request the Prophet (pbuh) to intervene. Upon their request, the Prophet (pbuh) wrote to Thumama® to lift the blockade and let the grains come to Makkah as before.[296] Those days the people of Makkah were the deadliest enemies of the Prophet (pbuh). This event shows that when he forgave Thumama who considered himself liable to the punishment of death due to a past sin, it came to the fore how kind the Prophet (pbuh) actually was. Thumama® who hated the Prophet (pbuh) and everything associated with him, accepted Islam on his own in just three days. Also, the Prophet (pbuh) saw to it that the blockade to the supply of grains to the Makkans was lifted, although they had left no stone unturned in opposing Islam and had fought fierce battles to destroy the Prophet (pbuh) and his followers.

The Hudaybiya Peace Treaty

In the year sixth Hijri the Prophet (pbuh) told the Muslims about a dream in which he had seen that he was performing Tawaaf (circumambulation of the K'aba) in Makkah with his Companions. Hearing it, the eagerness to perform 'Umrah was aroused in the hearts of the Muslims and made them restless. They persuaded the Prophet (pbuh) to perform 'Umrah that very year.[297]

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[295] Sahih Muslim, Kitabul Jihad was Siyar. Sahih Al-Bukhari also records this incident in a short form.

[296] Dalaelun Nabuwwah lil Bayhaqui, 4: 80.

[297] Seerah Halabiya, 2: 688.

As the Muhajireen in general and most of the Ansar were eager to perform 'Umrah, 1,400 persons became ready to accompany the Prophet (pbuh). They performed the rituals for the commencement of the 'Umrah at Zul Hulayfa. The camels, which were taken along for sacrifice, were earmarked by putting the iron ring in their necks.[298] For security reasons, a new Muslim from the Khuza'a tribe, whose acceptance of Islam was not yet known to the Quraysh, was sent ahead to find out about the reaction of the Quraysh (to the Muslims' plan to visit Makkah). When the Prophet (pbuh) reached close to 'Usfaan, the informant brought news that the Quraysh had gathered all the tribes around and declared that they would in no condition allow the Muslims to enter Makkah.[299]

The Quraysh started making preparations on a large scale to fight against the Muslims. They called different tribes to join them with as large an army as they could arrange. The armies assembled outside Makkah at a place called Baldah. Khalid bin Waleed, who had not accepted Islam yet, advanced with 200 soldiers as a front unit of the army and reached Ghumaym, which fell between Rabegh and Juhfa. 'Ikrama, son of Abu Jahl, was also with him.[300] The Prophet (pbuh) evaded a direct confrontation with Khalid bin Waleed and changed his route, moving forward by taking a path on the right and reached Ghumaym. Khalid knew about it only after the prophet's arrival there and informed the Quraysh about the situation as quickly as possible.

The Prophet (pbuh) kept on advancing and reached Hudaybiya. There they faced shortage of water. There was

[298] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwatul Hudaybiya.
[299] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwatul Hudaybiya.
[300] Seeratun Nabi, 1: 449.

only one well there, which dried as soon as the Muslims started drawing water from it. But due to the blessings of the Prophet (pbuh) the well was filled with sufficient water again.[301]

The people of the Khuza'a tribe had not accepted Islam yet, but they were an ally of Muslims and used to inform the Prophet (pbuh) about the plans of the Quraysh and other disbelievers against him. When the chief of the tribe Budayl bin Warqa` (who accepted Islam at the time of the conquest of Makkah) came to know about the Prophet's arrival at Hudaybiya, he came to meet him with a few trusted men and informed him that a huge army of the Quraysh was determined to stop the Muslims from entering Makkah. The Prophet (pbuh) told him to go to the Quraysh and tell them that he had come to perform 'Umrah, not to fight against them. He added, "The Quraysh are badly shattered due to the battles and have suffered serious loss. It is better for them to enter into a peace treaty with the Muslims for a fixed period of time and leave me in the hands of the Arabs to deal with me. But if they do not agree, I will, by God Who controls my life, fight against them until my throat is slit, and then whatever God wishes to occur takes place."

Budayl went to the Quraysh and said: "I have brought a message from Muhammad (pbuh) and wish to convey it to you, if you permit." Some troublemakers replied, "We do not have to listen to his message." But the sane persons from them allowed Budayl to speak. He conveyed the conditions of the Prophet (pbuh). 'Urwa bin Mas'ud Thaqafi rose from his seat and thus addressed the Quraysh, "Am I not a father figure for you, and are you not like my children?" All of them replied in the

[301] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwatul Hudaybiya.

affirmative. 'Urwa asked them again, "Do you have any doubt about my integrity?" All of them replied in the negative. He then told them, "Then allow me to go to Muhammad (pbuh) and settle the dispute with him. He has offered sensible terms and conditions." 'Urwa thus went to the Prophet (pbuh), presented himself as a representative of the Quraysh, and said, "Muhammad! Suppose you vanquished the Quraysh, but then has there ever been any other person who thus destroyed his own people? But if the battle goes against you, the crowd that is around you will disappear like dust." Abu Bakr was so much enraged at the later part of 'Urea's remark that he used an abusive word against 'Urwa and said, "Shall we desert the Prophet Muhammad (pbuh)?" 'Urwa inquired about the identity of the person who cursed him so rudely. Learning from the Prophet (pbuh) that he was Hazrat Abu Bakr, 'Urwa commented, "I would have paid him back for his harsh word, but I owe him a favor that I have not been able to repay yet."[302]

As is customary in the Arab culture, 'Urwa was frequently touching the beard of the Prophet (pbuh) to express his intimacy to him. Mugheera bin Sho'ba®, who was standing behind the Prophet (pbuh), considered 'Urwa's frankness an immodesty and rebuked him harshly, "Move your hand, or you will never be able to take it back." 'Urwa recognized Mugheera and said, "O the deceitful! Am I still not helping you for a mischievous deed of yours." This referred to an incident in which Mugheera had killed a few persons before accepting Islam for whom 'Urwa was paying the blood money to the claimants.[303]

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[302] Sahih Al-Bukhari, Kitabush Shuroot, Bab Al-Shuroot fil Jihad.

[303] Sahih Al-Bukhari, Kitabush Shuroot, Bab Al-Shuroot fil Jihad.

The instances of the Companions' excessive love for the Prophet (pbuh) that 'Urwa witnessed impressed him very much. After returning, he told the Quraysh, "I have seen the courts of Qaysar, the ruler of the Roman Empire, Kisra, the ruler of the Persian Empire, and Najjaashi, the ruler of Habsha (Abyssinia), but I have not seen anywhere such love and devotion that I witnessed in Muhammad's companions with which they lavish him. When Muhammad (pbuh) speaks, all around him keep quiet. None dares to look at him with full gaze. When he makes Wudhu (ablution), his followers rush to take the used water in their hands. When he spits, they take it in their hands and rub it over their faces and hands."[304]

As the talk had remained inconclusive, the Prophet (pbuh) sent Khiraash bin Umayya to the Quraysh to pursue it further. But the Quraysh killed Khiraash's camel, which belonged to the Prophet (pbuh), and were about to make an assault on his life, but the allies of his tribe intervened and protected him. He somehow managed to return safely.[305]

Now the Quraysh sent a troop of soldiers to attack the Muslims, but all the soldiers were taken prisoners. Although it was a serious offence, the Prophet (pbuh) treated them with magnanimity and freed them all.[306] This incident has a reference in the following verse of the Qur`an:

﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾

"And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victorious over them" [Al-Fath, 48: 24].

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[304] Sahih Al-Bukhari, Kitabush Shuroot, Bab Al-Shuroot fil Jihad.
[305] Musnad Ahmad, 4: 324, Seerat Ibn Hisham, 2: 314-15.
[306] Sahih Al-Bukhari Kitabush Shuroot, Bab Al-Shuroot fil Jihad.

The Ridwan Pledge *(Bay'ate Ridwan)*

The Prophet (pbuh) wished to continue the peace talk. He selected Hazrat 'Umar® as emissary, but 'Umar® wished to be excused, as the Quraysh were his bitter enemies and there was not a single person from his tribe in Makkah who could protect him. The Prophet (pbuh) sent Hazrat 'Uthman® to the Quraysh. He went to Makkah under the formal protection of Abaan bin Sa'eed, a relative, and conveyed the Prophet's message to the Quraysh. They captured him and confined him to a place. But a rumor spread that he was slain[307]. When the Prophet (pbuh) heard about it, he was deeply hurt and announced in resoluteness, "Now it is incumbent upon us to avenge the murder of 'Uthman." Saying this, he took a seat under a Babool (acacia) tree and called the Companions to take an oath of allegiance to fight until death. They took the oath at his hands with exemplary enthusiasm, both men and women. This pledge, known as *Bay'ate Ridwan*, is of great importance in the history of Islam. This incident and the concerned tree are mentioned in the Qur`an in the following verse:

﴿لَقَدْ رَضِيَ اللهُ عَنِ المؤمنين إِذْ يُبَايِعُونَكَ تَحْتَ الشجرة فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحاً قَرِيباً﴾

"Indeed, Allah was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad) under the tree: He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory" [Al-Fath, 48: 18].

It was learned later that the news about the death of Hazrat 'Uthman® was not true.[308]

[307] Musnad Ahmad, 4: 324, Seerah Ibn Hisham, 2: 314-315
[308] Seerat Ibn Hisham, 2: 315-16.

Draft of the Peace Treaty

The Quraysh sent Suhayl bin ‘Amr as their emissary to the Prophet (pbuh). He was a great orator and had won the title of *Khateebe Quraysh*[309] (Orator of the Quraysh). The Quraysh gave him the guideline that a peace talk was possible only if the Prophet (pbuh) returned to Makkah that year without insisting on performing the ‘Umrah.

Suhayl met the Prophet (pbuh) and discussed the terms and conditions of the Peace Traety for quite a long time. At last, both parties reached an agreement on some points. The Prophet (pbuh) asked Hazrat ‘Ali® to write down the draft of the treaty. He wrote at the beginning of the draft

Bismillahir Rahmanir Raheem "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

(*In the name of Allah, the Beneficent, the Merciful*).

As the Arabs used to write on such occasions

Bismika Allahumma "با سمك اللهم"

not the words that Hazrat ‘Ali had written, Suhayl said that the words used traditionally should be written. The Prophet (pbuh) agreed. The next sentence was, “This is a treaty that Muhammad, the Prophet (pbuh) of Allah, approved.” Suhayl objected to the words “the Prophet (pbuh) of Allah” and said, “If we had accepted you as Prophet of Allah, what was the point of disagreement? Only yours and your father’s name should be written here.” The Prophet (pbuh) replied, “Although you deny, by God I am His prophet.” He then asked Hazrat ‘Ali® to write only his name in the draft. Who could have been more obedient to the Prophet (pbuh) than ‘Ali®? But out of respect for the Prophet (pbuh) and conviction of the truthfulness of his mission, he declined to erase the words,

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[309] Zarqani, 2: 223

"the Prophet (pbuh) of Allah" from the draft. The Prophet (pbuh) asked him to show the place where the words in question were written and he himself erased them.

The terms of the Treaty were as follows:

1. The Muslims will go back that year.
2. They will come to Makkah to perform 'Umrah next year and return after three days of stay.
3. When they come next year, they will not be wearing arms. They could bring only their swords, which should be properly sheathed, and even a sheathed sword should be in a *Jalbaan* (a sack or the like).
4. They will not take with them any Muslim living in Makkah, and will not oppose if a Muslim who comes with them wants to stay in Makkah.
5. If a disbeliever or a Muslim escapes to Madinah, he will be returned to the disbelievers. But if a Muslim runs away to Makkah, he will not be returned to the Muslims.
6. The Arab tribes will be free to enter into a treaty with any of the two parties they like.[310]

A Trial for Muslims

Apparently, these conditions were against the Muslims. Also, it so happened that when the draft was being written, Suhayl's son Abu Jundal, who had accepted Islam and was undergoing persecution in Makkah, escaped from his confinement and arrived on the scene in chains. Exhausted, he fell down in front of the Muslims. Suhayl told the Prophet (pbuh), "Muhammad (pbuh)! This is the first step for you to comply with the terms of the treaty.

[310] Sahih Al-Bukhari, Kitabush Shuroot, Bab Al-Shuroot fil Jihad, Sahih Muslims, Kitabul Jihad was Siyar, Bab Sulh Hudaybiya.

Return him (Abu Jundal) to me." The Prophet (pbuh) replied, "But the draft of the treaty is not yet written." Suhayl said, "Then the peace treaty is not acceptable to us." The Prophet (pbuh) then requested Suhayl to leave Abu Jundal there (instead of taking him to Makkah), but he did not agree. The Prophet (pbuh) put this request to him several times, but Suhayl refused. At last the Prophet (pbuh) agreed to let Suhayl take Abu Jundal with him. Abu Jundal was beaten severely in Makkah for accepting Islam. He showed the wounds to the Muslims and said, "O brothers in Islam! Do you want to send me back to the same situation? I have accepted Islam. Do you want to hand me over to the disbelievers again?"

His words and his miserable condition made the Muslims restless. Hazrat 'Umar® could not control himself and, presenting himself to the Prophet (pbuh), said. "O Prophet Of Allah! Are you not the true Messenger?" The Prophet (pbuh) replied in the affirmative. 'Umar® asked him again, "Do we not hold the truth?" The Prophet (pbuh) again replied in the affirmative. 'Umar® asked again, "Then why should we accept this disgrace?" The Prophet (pbuh) replied to him, "I am a Messenger of Allah and cannot disobey His command. Allah will help me." Hazrat 'Umar asked again, "Did you not say that we will perform the Tawaaf of K'aba?" He replied, "Yes, but did I say that we will do it this very year?" Hazrat 'Umar® then went to Hazrat Abu Bakr® and repeated the same questions to him. Hazrat Abu Bakr® told him, "He is the Prophet of Allah and in all his deeds that he does, he follows the commandments of Allah."

Hazrat 'Umar® regretted all his life that out of impatience he had posed such questions to the Prophet (pbuh). In penitence he offered Salah, observed fast, gave alms, and set slaves free. Although in *Saheeh Al-Bukhari* this event is mentioned in a condensed form, Ibn Ishaque has narrated the details.[311]

To accept this treaty (which had terms and conditions apparently humiliating to the Muslims) at its face value was quite a test for the faithful Companions. Abu Jundal was standing in chains and asking for help from Muslims who were 1,400-strong, all charged with emotion and ready to fight for Abu Jundal if only the Prophet (pbuh) gave a nod. But, on the other hand, the terms of the peace treaty were agreed upon and the principle of keeping the word had to be adhered to. The Prophet (pbuh) looked at Abu Jundal and said,

"يَا أَبَا جَنْدَلِ اصْبِرْ وَاحْتَسِبْ فَإِنَّ اللهَ جَاعِلٌ لَك وَلِمَنْ مَعَكَ مِنْ الْمُسْتَضْعَفِينَ فَرَجًا وَمَخْرَجًا إِنَّا قد عَقَدْنَا صلحًا وَإِنَّا لاَ نَغْدِرُ هِم"

"O Abu Jundal! Keep patience and observe restraint. Allah shall create for you and other oppressed Muslims a way out. Now the peace treaty is finalized and we cannot go against it."[312]

The Prophet (pbuh) asked the Companions to slaughter the sacrificial animals at Hudaybiya itself. But as they were so disappointed (at not being able to go to Makkah), none rose to offer the sacrifice. It is related in *Saheeh Al-Bukhari* that the Prophet (pbuh) asked the Companions thrice, but yet none complied.[313] Disappointed, the

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[311] Sahih aAl-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Hudaybiya, wa Kitabush Shuroot fil Jihad, Ibn Hisham, 2: 317.
[312] Musnad Ahmad, 4: 325, Ibn Hisham, 2: 318.
[313] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghawa Al-Hudaybiya.

Prophet (pbuh) went inside his tent and complained to Ummul Mo`mineen Hazrat Umme Salma®, his wife, about the situation. She advised him: "Do not ask them to do anything. Simply go out and slaughter the animals, and get your hair shaved to come out of Ihram." The Prophet (pbuh) did accordingly. When the Companions were convinced that the decision of the Prophet (pbuh) to return from there was final, they all slaughtered their animals and put off Ihram.[314]

Victory in Disguise

The Prophet (pbuh) returned to Makkah after three days. In the way this verse was revealed to him:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾

> *"Verily, We have given you (O Muhammad, (pbuh)) a manifest victory" [Al-Fath, 48:1].*

The incident that had disheartened the Muslims as defeat was thus referred to as victory by Allah. When the Prophet (pbuh) told Hazrat 'Umar® about this revelation, he asked in surprise, "Is this victory?" The Prophet (pbuh) replied, "Yes." It is related in *Saheeh Muslim* that Hazrat 'Umar® then felt consoled and satisfied.[315] Later developments revealed that it was actually so.

Until then the Muslims and the disbelievers did not mix with each other. Now the peace treaty facilitated social interaction among them. The disbelievers now came to Madinah for trade and stayed there for months and dealt with Muslims, which helped them know about Islamic values. In addition, every Muslim was a living example of sincerity, virtue, piety, and moral refinement. The

[314] Sahih Al-Bukhari, Kitabush Shuroot, Bab Al-Shuroot fil Jihad.
[315] Sahih Muslim, Kitabul Jihad was Siyar, Bab Sulh Hudaybiya, Sahih Al-Bukhari, Kitabut Tafseer, Tafseer Surah Al-Fath.

Muslims who went to Makkah exhibited a high level of refinement and excellence. This naturally attracted the hearts of the disbelievers toward Islam.[316] Historians relate that during the Hudaybiya Peace Treaty and the Conquest of Makkah such a large number of people accepted Islam as was never known before.[317] Hazrat Khalid® (conqueror of Syria) and 'Amr bin Al-'Aas® (conqueror of Egypt) accepted Islam during this very period.[318]

The clause that stipulated that a Muslim escaping from Makkah to Madinah would be returned was applicable only to men; it did not apply to women. The following verse was revealed later regarding such women:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لا هُنَّ حِلٌّ لَهُمْ وَلا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُمْ مَا أَنْفَقُوا وَلا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ وَلا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ﴾

"*O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their Faith, then send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them" [Al-Mumtahanah: 10].*

The Muslims who were still in Makkah and were undergoing persecution there escaped to Madinah to come

[316] Zadul Ma'ad, 3: 309.
[317] Dalaelun Nabuwwah, 4: 160.
[318] Seeratun Nabi, 1: 459.

to freedom. First of all, 'Utba bin Usayd (Abu Busayr®) fled to Madinah. The Prophet (pbuh) asked him to return to Makkah. 'Utba® said, "Are you sending me back to the disbelievers who force me to unbelief?" The Prophet (pbuh) replied, "Allah shall devise a way out for you." Unwillingly, 'Utba® returned to Makkah in the keeping of two disbelievers, but at a place called Zul Hulayfa, he, in a bid to secure his release, killed one of his captors while the other escaped to Madinah and informed the Prophet (pbuh) about the incident. Abu Busayr® also reached there after him and submitted to the Prophet (pbuh), "You sent me back according to the treaty. Now you do not owe any responsibility to them (about me)." Saying these words, he left Madinah and took refuge at a place by the bank of the sea called 'Ays, which is close to Zomra. When the Muslims at Makkah came to know about this place of refuge, they escaped from there and joined Abu Busayr® at 'Ays. This way they increased in number to the extent that they started attacking the trade caravans of the Makkans going to Syria. Whatever they took from these caravans was the source of their sustenance.

The Quraysh were thus forced to write to the Prophet (pbuh) that they willingly cancelled from their side the clause of the treaty according to which the Makkan Muslims migrating to Madinah had to be given back to the Quraysh. Thereupon the Prophet (pbuh) wrote to Abu Busayr® and his associates to come to Madinah. Accordingly, they went to Madinah and settled there. Thus the business route of the Makkans became safe again.[319]

Among the women, Umme Kulthoom®, who was the daughter of 'Oqba bin Mu'eet, a chief of Makkah, and had accepted Islam, came to Madinah. Her brothers 'Omara

[319] Sahih Al-Bukhari, Kitabush Shuroot, Bab Al-Shuroot fil Jihad.

and Waleed also came after her and requested the Prophet (pbuh) to send her back with them. As this was not mentioned in the treaty, he refused.[320] The wives of some Companions had stayed back in Makkah and refused to accept Islam; the Companions divorced them.[321]

Allah called the Hudaybiya peace treaty a victory, which turned out to be a victory of heart, not the oppression of body. It provided for Islam a peaceful environment to exhibit its excellence. Even the enemies considered this treaty as victory. Khalid bin Waleed was a distinguished leader of the unbelievers: he was the commander of the army in the period of ignorance, savior of the cause of the Quraysh in the Battle of Uhud, and commander of the front battalion in Hudaybiya. But when the peace prevailed, he, too, could not resist the call of heart and entered into Islam.[322]

After the peace treaty of Hudaybiya, Hazrat Khalid® set out to Madinah. Hazrat 'Amr bin Al-'Aas met him in the way and asked about his destination. Khalid replied, "To accept Islam. How long (can I deny the call of truth)?" 'Amr bin Al-'Aas told him that he too was on his way to Madinah for the same purpose. Both of them appeared before the Prophet (pbuh) together and professed Islam.[323] Henceforth the excellence and valor that was misused in the service of unbelief was used in the love of Islam. When Khalid® was passing by as commander of one of the battalions on the eve of the conquest of Makkah, the Prophet (pbuh) inquired about his identity. On being told that he was Khalid, he commented, "Khalid

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[320] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Hudaybiya.
[321] Sahih Al-Bukhari, Kitabush Shuroot, Bab Al-Shuroot fil Jihad.
[322] Seeratun Nabi, 1:473.
[323] Al-Asaba, 1: 418

is the sword of Allah."[324] In the Battle of Moota, in which three Muslim commanders lost their lives one after another, he took the Muslim army out of danger. During the caliphate, Hazrat Khalid snatched Syria from the Romans and 'Amr bin Al-'Aas conquered Egypt.[325]

Preaching Islam to Rulers

It was the 1st of Muharram in the seventh Hijri when the Prophet (pbuh) sent letters to the rulers and kings of the time inviting them to Islam. The Prophet (pbuh) made it sure that the messenger sent to a country knew the language of the land so as to be able to convey the message efficiently.[326] Until then there was no personal stamp of the name of the Prophet (pbuh). When letters were written to the kings outside Arabia, a stamp was made. It was of silver, which had three words – *Allah, Rasool, Muhammad* - written in Arabic consecutively in three lines.[327]

A close look at the letters shows that the following verse appeared in all letters sent to the Christian kings:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلا نَعْبُدَ إِلا اللَّهَ وَلا نُشْرِكَ بِهِ شَيْئًا وَلا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ﴾

"*Say (O Muhammad): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah" [Aale-'Imran, 3: 64].*

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[324] Sunan Tirmizi, Abwabul Manaqib.
[325] Seeratun Nabi, 1: 474.
[326] Taabaqat Ibn S'ad, 2: 23.
[327] Sahih Al-Bukhari, Kitabul Libas.

A brief description of the deputations is presented below.

Letter to Najjaashi, Ruler of Habsha (Abyssinia)

As-ham bin Abjar, known as Najjaashi, the ruler of Habsha, was a Christian. ‘Amr bin Umayya Al-Zamari was sent to him as the Prophet’s messenger.[328] A translation of the Prophet’s letter, as it is recorded in *Tareekhe Tabri,* is given below:

“In the name of Allah, Most Beneficent, Most Merciful.

This letter is from Allah’s Prophet Muhammad (pbuh) to Najjaashi As-ham, King of Habsha. May you be blessed with peace! First, I praise Allah Who is *Al-Malik (the Sovereign)*, *Al-Quddoos (the Holy)*, *Al-Salaam (the Author of safety)*, *Al-Mo`min (the Dispenser of peace)*, and *Al-Muhaymin (the Protector)*. I declare that ‘Isa bin Maryam (Jesus, son of Mary, peace be on them), is Allah’s creature and His word, who was sent to the pious and chaste lady Maryam, and thus she conceived ‘Isa. Allah created ‘Isa by His Spirit (*Rooh)* and Blow (*Nafakh*) as He had created Adam by His Spirit (*Rooh*) and Blow (*Nafakh*). Now I invite you to believe in Allah, the One and the Unparallel, to spend your life in His obedience, and to follow me and bear faith sincerely in my teaching, as I am Allah’s messenger. I have earlier sent my cousin Ja’far to your country. Let him live in peace there. Najjaashi! Give up pride because I invite you and your courtiers to Allah. I have conveyed Allah’s message to you and have explained it to you fully. It is proper that you accept my invitation. Blessed is he who follows the right path.”[329]

[328] Zadul Ma’ad, 3: 689.

[329] Tareekhe Tabri, 2: 131: 132, Zadul Ma’ad, 3: 689.

Najjaashi accepted Islam at the invitation and wrote back to the Prophet (pbuh) a letter which is as follows:

"In the Name of Allah, Most Beneficent, Most Merciful.

To Muhammad, the Messenger of Allah

From Najjaashi As-ham bin Abjar.

O Prophet of Allah! May you be blessed with peace, mercy and blessings of Allah -the One beside Whom there is no deity, Who deserves worship and Who has guided me to Islam. Now I wish to submit that I received your letter. Whatever you have written about 'Isa (Alayhisalaam), by the God of the earth and the sky, he is no more than that in any way. We have learned your teachings well. Your cousin is comfortable here. I bear testimony that you are a Prophet of Allah, one who is truthful and supports and manifests the truth of the righteous. I offer an oath of allegiance to you. I have taken an oath for the obedience of Allah at the hands of your cousin and am sending my son Arha to meet you. And I am responsible for myself only. If you call me, I will surely come to meet you because I believe that whatever you say is true. O Prophet of Allah, on you be peace!"

Letter to the King of Bahrain

Munzir bin Saawi, the king of Bahrain, enjoyed the political patronage of the ruler of Persia for paying him the state tax *(Kharaaj)*. 'Ala bin Al-Hazrami was sent to him as messenger. Munzir accepted Islam and a large number of the residents of Bahrain also accepted Islam. He wrote back to the Prophet (pbuh) that some of his subjects had expressed great appreciation for Islam, some

others had shown dislike, while some had opposed. He further wrote that in his country there lived the Jews and the Magain (Majoosis) in a large number and that he would like to be advised what to do about them. The Prophet (pbuh) wrote him,

"وَمَنْ يَنْصَحْ فَلِنَفْسِهِ وَمَنْ أَقَامَ عَلَى يَهودِيةٍ أَو مَجوسِيةٍ فَعَلَيْهِ الْجِزْيَةَ"

> *"Those who accept the invitation (to Islam) do so for themselves, while the others who decide to continue in the Jewish or the Magain (Majoosi) faith should give Jizya."*[330]

Letter to the King of Oman

The Prophet (pbuh) sent a letter of invitation to Islam to Jayfar and 'Abd, sons of Julandi, the rulers of Oman by 'Amr bin Al-'Aas®. 'Amr related that when he reached Amman, he first met 'Abd who was a chief and was more courteous and pleasant in comparison to his brother. 'Amr told him that he was a messenger of the Prophet (pbuh) sent to him and his brother. 'Abd replied, "My brother is older than me and is the ruler of the country. I will take you to him, but tell me what you invite to." 'Amr said, "To Allah who has no partner, with this attestation that Muhammad (pbuh) is His bondman and prophet." 'Abd asked, "'Amr! You are son of a chief. Tell me what your father did about it so that we follow his example." 'Amr replied, "He died. He had not professed faith in the Prophet (pbuh). I wish he had accepted Islam and affirmed the truth of the message of the Prophet (pbuh). I also followed my father until Allah guided me to Islam."

'Abd: Since when have you become a follower of Muhammad (pbuh)?

'Amr: Recently.

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[330] Zadul Ma'ad, 3: 693, 'Uyunul Athar, 2: 266.

‘Abd: Where?

‘Amr: In the court of Najjaashi. He has also entered into Islam.

‘Abd: How did the general public react to Najjaashi’s conversion?

‘Amr: They let him continue as ruler. They also accepted Islam.

‘Abd: (in surprise) Even the Christian Bishops?

‘Amr: Yes.

‘Abd: ‘Amr, watch your words. There is nothing more disgraceful for a person than telling a lie.

‘Amr: I did not tell a lie. Besides, it is not permissible in Islam to tell a lie.

‘Abd: What did Heraclius (the ruler of Persia) do? Does he know about Najjaashi’s acceptance of Islam?

‘Amr: Yes.

‘Abd: How can you say that?

‘Amr: Najjaashi used to pay subjugation tax *(Kharaaj)* to Heraclius. After accepting Islam he told him that he would not pay him even a dirham in future. His brother complained to him that Najjaashi, an ordinary tax-paying ruler of a state, had refused to pay tax to him and also renounced his religion. Heraclius retorted, “So what? He liked for himself a religion and accepted it. What should I do? By God! If my kingship were not at stake, I would also have done what Najjaashi did.

‘Abd: ‘Amr, what are you saying?

‘Amr: By God, I am telling you the truth.

‘Abd: Tell me what he (the Prophet, (pbuh)) commands to do and what he forbids from.

‘Amr: He commands people to obey Allah and forbids from disobedience to Him. He forbids people from adultery, drinking, worshipping stones, idols, and the cross.

‘Abd: How good these commandments are! I wish my brother takes my advice and we both accept Islam by presenting ourselves to Muhammad (pbuh). I think that if my brother rejects this message and pursues worldly gains only, he will do harm to his country as well.

‘Amr: If he accepts Islam, the Prophet (pbuh) will let him rule this country. All that the Prophet (pbuh) will do is that he will collect *Sadaqa* from the rich here and will distribute it in this very country among the poor.

‘Abd: It is a good thing, but what is *Sadaqa*?

‘Amr bin Al-’Aas explained to him the details of *Zakah*. When he mentioned that Zakah has to be paid for camels as well, ‘Abd asked, “Is there Zakah on our animals, too? They live on the leaves of the trees and find water themselves to drink.” When ‘Amr confirmed that it was so, ‘Abd commented, “I am not sure if my tribesmen who are large in number and are scattered far and wide will accept this tenet of Islam.”

‘Amr stayed there for a few days. ‘Abd used to report daily to his brother about his talk with ‘Amr. One day the king called ‘Amr. The guards disarmed him and presented him to the king by holding him by his arms. The king ordered his men to leave him free. He tried to take a seat, whereupon the guards cautioned him again. The king asked him about the purpose of his visit. ‘Amr bin ‘Aas® presented the Prophet’s letter to him which was properly sealed. The king read the letter, and then gave it to his brother who also read it. ‘Amr® noticed that the brother of the king was more kind-hearted. The king asked ‘Amr®, “How are the people of the Quraysh?” ‘Amr®

replied, "All have surrendered to the Prophet (pbuh), willingly or unwillingly." The king inquired, "Who are the people who have joined him?" 'Amr® replied, "They are those who have willingly accepted Islam, have joined him by sacrificing everything, and have accepted his message with full understanding and judiciousness and in the light of experience." The king dismissed him by saying: "See me tomorrow." 'Amr® saw the king's brother the next day. He told 'Amr, "If his kingship is not at stake, the king will accept Islam."

'Amr bin Al-'Aas® met the king again. The King said, "I thought about the matter. If I submit to a person whose army has not yet reached my country, I will be considered a coward. But if, however, his army enters this country, I will fight against him with such ferocity that you may never have experienced before." 'Amr replied to the king, "As you wish. I will then return tomorrow." Nevertheless, the king asked him to stay till the next day. The following day the king sent for 'Amr and both the king and his brother accepted Islam. Most of his subjects also became Muslims.[331]

Letter to the Rulers of Damishq (Damascus) and Yamama

Munzir bin Harith bin Abu Shimr was the ruler of Damishq (Damascus) and governor of Shaam (Syria). Shuja' bin Wahab Al-Asadi was sent as messenger to him. He was highly infuriated to read the Prophet's letter and said that he would himself launch an attack on Madinah. He, however, respectfully bade farewelll to the messenger, but he did not accept Islam.[332]

[331] Zadul Ma'ad, 3: 693-96, 'Uyunul Athar, 2: 267-69.
[332] Zaadul Ma'ad, 3: 697.

Similarly, Hawza bin 'Ali was the ruler of Yamama and was a follower of Christianity. Saleet bin 'Amr® took the letter of the Prophet (pbuh) to him. He told the messenger that if his right (to rule) on half of Islam (Islamic state) was duly recognized, he would become a Muslim. He died after a few days.[333]

Letter to the King of Askandriya (Alexandria)

Jareeh bin Matta, popularly known as Maquqas, ruler of Askandriya and Misr (Alexandria and Egypt), was a Christian by faith. Haatib bin Abi Balta'a went to him as the Prophet's messenger. The Prophet (pbuh) had written down in his letter that if Jareer did not accept Islam, the sin of the unbelief of his subjects would fall on his head. After delivering the letter, the messenger added these words: "O King! Before you a person ruled this country who had claimed to be the biggest god of the people (*Ana Rabbakumul A'ala)*. Allah heaped upon him the disgrace of both worlds. When Allah was enraged, neither the country of that ruler survived, nor did anything else. You should look at such instances and take a lesson from them. It should not be the case that others take a lesson from your follies."

The king replied, "We have a religion and will not renounce it unless we find a better religion." Hazrat Haatib® explained to him the message of Islam in these words: "I call you toward a religion which would suffice you and relieve you of the need of any other religion. The Prophet (pbuh) has invited everybody to Islam. The Quraysh opposed his message and the Jews showed enmity, while the Christians have remained most amicable and appreciative. By God, as Hazrat Musa (Prophet Moses) had foretold the arrival of Hazrat 'Isa (Prophet

[333] Zadul Ma'ad, 3: 696, 'Uyunul Athar, 2: 269.

Jesus), Hazrat ‘Isa had also foretold about the descent of Hazrat Muhammad (pbuh). We invite you toward the Qur`an in the same way that you invite the People of Torah to Injeel (the New Testament). The people to whom a Prophet is sent is considered the *Ummah* (followers) of that Prophet. It is, therefore, incumbent upon you to follow the Prophet (pbuh) in whose time you are living. You should think that we are inviting you to the religion of Hazrat ‘Isa Maseeh.”

Maquqas, the king, told him: “I thought about this Prophet, but I did not find any inclination toward him, although he does not forbid people from anything that is pleasing in life. I know that he is neither a magician (*Sahir*) who hurts, nor a soothsayer (*Kahin*) who tells lies. In fact, there are signs of prophethood in him. Anyway, I will give this matter some more thought.” He put the letter of the Prophet (pbuh) in an ivory box, sealed it properly, and kept it in the treasury. To the Prophet (pbuh) he sent presents and wrote that he knew that the time of the descent of a prophet was near, but he was of the opinion that that prophet would be born in Shaam (Syria). It was he who had sent the famous mule *Duldul* to the Prophet (pbuh) as present.[334]

Letter to Heraclius, King of Qustuntuniya (Constantinople)

Heraclius, the king of Qustuntuniya (Constantinople) or the eastern part of the Roman Empire, was a Christian. Hazrat Dehya bin Khalifa Al-Kalbi® had carried the letter of the Prophet (pbuh) to him. He met the king at Baitul Maqdis (Jerusalem). The King held a special and elegant court for the messenger and asked many

[334] Zadul Ma’ad, 3: 691, Nasbur Rayah, 4: 421-22, ‘Uyunul Athar, 2: 665-66.

questions about the Prophet (pbuh). He then also considered it necessary to investigate the matter further. For that purpose he asked his officials to present before him an Arab who was present in his country at that time. By chance Abu Sufyan was in Syria at that time with a group of traders. He was taken to Baitul Maqdis and presented before the king. Qaysar (Caesar) told the associates of Abu Sufyan that he would ask some questions to Abu Sufyan and that if he answered any question wrongly, they should tell him so. Those days Abu Sufyan was a very bitter enemy of the Prophet (pbuh). He himself narrated later that if he had not feared that his associates would expose him, he would have told lies, but under circumstances he had to speak the truth. The dialogue that went on between the two is recorded in history as follows:

Qaysar: How is the lineage of Muhammad (pbuh)?

Abu Sufyan: Honorable and well reputed.

Qaysar commented, "It is true that a prophet comes from a noble family so that people do not shy away from following him."

Qaysar: Did any one else claim to be a prophet before him in Arabia?

Abu Sufyan: No.

Qaysar commented again: "If it were so, I would have thought that he was simply imitating him."

Qaysar: Did he tell lies before? Was he ever accused of telling a lie?

Abu Sufyan: No.

Qaysar commented: "It is not possible that a person who did not ever tell a lie about the people, tells a lie about God."

Qaysar: Had there been any ruler in his family?

Abu Sufyan: No.

Qaysar commented: "Had this been the case, I would have thought that by claiming prophethood he intends to acquire the lost glory of his forefathers."

Qaysar: Are there more of the poor and the humble among his followers or the chiefs and the strong?

Abu Sufyan: The poor and the humble.

Qaysar commented: "The initial followers of a prophet are usually the poor and the resourceless persons."

Qaysar: Are his followers increasing in number or decreasing?

Abu Sufyan: They are on the increase.

Qaysar commented: "This is a sign of the true Faith (Iman) that it grows slowly and ultimately reaches its zenith."

Qaysar: Did any of his followers renege his religion?

Abu Sufyan: No.

Qaysar commented: "This is the effect of the sweetness of Faith (Iman) that when it occupies one's heart and permeates one's soul, it does not leave him."

Qaysar: Does he sometimes dishonor his covenant?

Abu Sufyan: No. This year we have entered into a treaty with him and we have yet to see how it fares.

Abu Sufyan said later that here only he was about to add a sentence from his side. But Qaysar did not pay attention to it and commented, "Indeed a Prophet does not violate a covenant. This is the practice of worldly people. The Prophets are not the seekers of the world."

Qaysar: Did you fight a battle with him?

Abu Sufyan: Yes.

Qaysar: What was the result?

Abu Sufyan: Sometimes he won (in Badr) and sometimes we did (in Uhud).

Qaysar commented, "This is what happens to God's prophets, but at the end God's help and victory come to them."

Qaysar: What does he teach?

Abu Sufyan: To worship one God, to renounce worshipping idols that our forefathers practiced, to perform Salah, to observe fast, to adopt truthfulness and piety, and to treat relatives with kindness."

Qaysar commented: "These are the signs mentioned to us of the Prophet (pbuh) who was to come. I felt that the time was near for his arrival, but I did not think that he would be born in Arabia." He then told Abu Sufyan, "If you have spoken the truth, then one day he will surely be the ruler of the land where I am sitting now (Shaam and Baitul Maqdis). I wish I would have been able to meet him and serve him as a submissive follower."

After this, the letter was read aloud in the court. The courtiers made noise at it to express their resentment. Abu Sufyan and his associates were then turned out of the court. Abu Sufyan said later that since that day he developed a feeling of disgrace for himself and a conviction of the honorable future of the Prophet (pbuh).[335]

[335] Sahih aAl-Bukhari, Kitab Bada`al Wahi, Sahih Muslim, Kitabul Jihad was Siyar.

Letter to Kisra, King of Iran

Khusroe Parviz Kisra was the ruler of Iran, which constituted half of the eastern part of the world. He was a Zoroastrian by faith. 'Abdullah bin Huzafa was the Prophet's messenger to him. The letter read as follows:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"

"مِنْ مُحَمَّدٍ رَسُوْلِ اللهِ اِلَى كِسْرَى عَظِيْمِ فَارِس، سَلامٌ عَلَى مَنْ اتَّبَعَ الهُدَى وَآمَنَ بِاللهِ وَرَسُوْلِهِ وَشَهِدَ أَنْ لا اِلهَ اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ، وَأَدْعُوْكَ بِدِعَايَةِ اللهِ فَاِنّيْ أَنَا رَسُوْلُ اللهِ اِلَى النَّاسِ كَافَّةً لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِيْنَ, أَسْلِمْ تَسْلَمْ، فَاِنْ أَبَيْتَ فَعَلَيْكَ اِثْمُ الْمَجُوْسِ"

"*In the name of Allah, Most Beneficent, Most Merciful.*

From Muhammad, the Prophet (pbuh) of Allah, to Kisra, the chief of Faaras (Iran).

Peace on him who follows the right path, bears faith in Allah and His Prophet, and testifies that there is no deity worthy of worship except Allah, and that Muhammad is His slave and messenger. I invite you to the message of Allah. I am Allah's Prophet and have been sent to mankind to warn all those who are still living of His punishment, so that the ones who deny the God's word may not claim later that they were not informed. Accept Islam. You will remain safe. Otherwise, the burden of the sin of unbelief of your Magain (Majoosi) subjects will be on you."

Khusroe was highly enraged by reading the letter and said in arrogance, "An ordinary subject of mine writes me a letter and puts his name in it before mine!" He commanded Khusroe Baazaan, his viceroy in Yemen who

controlled the whole Arab world, to arrest the Prophet (pbuh) and send him to Persia. Baazaan sent a troop of soldiers in the command of Khurr Khusra, along with a local military officer named Baabawayh, to Madinah. He instructed Baabawayh to try to gather full information about the Prophet (pbuh) and take him to Khusroe. He further instructed Baabawayh that if the Prophet (pbuh) refused to go with him, he should return and report to him.

When these officers visited the Prophet (pbuh) in Madinah, he asked them to see him the following day. The next day when they appeared before the Prophet (pbuh), he told them, "Last night Allah killed your king. Go back and verify it." They returned to Yemen where the news had already reached that Khusroe's son Sherwiya had killed him and had ascended the throne. This made Baazaan inquire more about the Prophet (pbuh) - his habits, moral character, and teaching - after which he accepted Islam and a large part of the residents of the country also professed Islam. The Prophet's messenger to the court of Kisra had earlier reported that when he had told the Prophet (pbuh) after returning from there that Kisra had torn his letter into pieces, he had immediately uttered the words: "He has torn asunder the document authorizing his nation to rule the country."[336]

The readers have to stop here for a while and ponder on the situation. Is any relic of the great nation, which had ruled the country for the last four, five thousand years, found in the world now? This was a superpower that had defeated the great Romans on several occasions. The answer is, without any fear of refutation, in the negative.

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[336] Sahih Al-Bukhari records the incident of Kisra's tearing off the letter of the Prophet and his foretelling the end of Kisra's rule: Kitabul Maghazi, Bab Kitabun Nabi ila Kisra wa Qaysar.

Battle of Khaybar

Khaybar was at the distance of three stopovers from Madinah toward Syria (Shaam). It was a stronghold of the Jews and was surrounded by strong forts.[337] A short while after his return from Hudaybiya (less than a month), the Prophet (pbuh) received information that the Jews were planning to launch an attack on Madinah again. They had taken 4,000 fighters from the Banu Ghatfan tribe with them on the promise that Banu Ghatfan would get half of the produce of Madinah permanenetly, if it was conquered.[338] The Prophet (pbuh) raised an army and included in it only those Companions who were with him at Hudaybiya and were blessed with the promise of Allah's pleasure, as revealed in the Qur`an:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾

"Indeed Allah was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad, (pbuh)) under the tree: He knew what was in their hearts" [Al-Fath, 48: 18].

And who received the glad-tidings of

﴿وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيْرَة تَاخُذُونَهَا﴾

Allah has promised you abundant spoils that you will capture, and He has hastened for you this.
[Al-Fath, 48: 20]

This army consisted of 1,600 soldiers in which 200 were mounted.[339]

The Muslim army reached near Khaybar at night and camped in the field. It was a practice of the Prophet

[337] Seerah Halabiya, 2: 726.
[338] Seeratun Nabi, 1: 478, reference Tareekh Al- Khamees.
[339] Seerah Halabiya, 2: 726.

(pbuh) that he did not start a battle at night nor did he ever launch a night attack on the enemy.[340] This field fell in between the people of Khaybar and their ally Banu Ghatfan. So when Banu Ghatfan wanted to march toward Khaybar to join the Jews, they found the Muslim army in the way and preferred to return.

The Prophet (pbuh) conquered the forts of Khaybar one after another. One of the forts was under the rule of the famous Jewish fighter Marhab, which fell to Hazrat 'Ali. The details of this encounter recorded in history are as follows:

The Muslims found this fort very difficult to conquer. Hazrat 'Ali's eyes were aching those days due to some ailment. The Prophet (pbuh) announced that next day:

"لأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلاً يُحِبُّهُ اللهُ وَرَسُوْلُهُ، يَفْتَحُ اللهُ عَلَى يَدَيْهِ"

> "*The flag of the army would be given to a person whom Allah and His Prophet love and who would conquer it.*"

This glad tiding was so exciting that all the brave men in the army developed a desire to be blessed with this honor. In the morning the Prophet (pbuh) called Hazrat 'Ali® and was informed that his eyes had developed some ailment. When Hazrat 'Ali appeared before the Prophet (pbuh), he applied some saliva from his mouth over Hazrat 'Ali's aching eyes. Hazrat 'Ali's eyes recovered immediately: neither the redness of eyes remained nor the pain. The Prophet (pbuh) then instructed him in these words, "'Ali! Go and fight in the path of Allah. Invite the enemies to Islam first, and fight only when they refuse. 'Ali! If even

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[340] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Khaybar.

one person accepts Islam at your hands, it would be better than collecting heavy booty in the battle."[341]

Hazrat 'Ali® attacked the Fort Naa'em first. The famous chief guarding the fort called Marhab, who used to announce himself as equal to 1,000 fighters, came out for a duel. He was reciting the war verses:

"قَدْ عَلِمَتْ خَيْبَرُ أَنِّي مَرْحَبُ   شَاكِي السِّلاحِ بَطَلٌ مُجَرَّبُ

إِذَا الْقُلُوْبُ أَقْبَلَتْ تَلَهَّبُ

"Khaybar knows that I am Marhab who loves to adorn himself with arms and is known for valor and expertise. When others lose courage, I exhibit bravery."

Hazrat 'Aamir® bin Al-Akwa' stepped forward to meet his challenge. He was also reciting war verses:

قَدْ عَلِمَتْ خَيْبَرُ أَنِّى عَامِرُ   شَاكِىْ السِّلاحِ بَطَلٌ مُغَامِرُ

"Khaybar knows that in using arms I am expert, and as fighter, I am tough and fierce. I am 'Aamir."

Marhab attacked him with his sword which 'Aamir® took at his shield and tried to hit at the lower part of Marhab's body. But as his sword was relatively short in size, he missed Marhab and hit his own knee. He lost his life in the battle.

Then Hazrat 'Ali® himself proceeded to the battleground. He was reciting the following war verses:

أَنَا الَّذِى سَمَّتْنِى أُمِّى حَيْدَرَهْ   كَلَيْثِ غَابَاتٍ كَرِيهِ الْمَنْظَرَهْ

أُوْفِيْهِمْ بِالصَّاعِ كَيْلَ السَّنْدَرَهْ

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[341] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Khaybar, Sahih Muslim, Kitabul Jihad, Bab Ghazwae Khaybar.

"I am the one who was given the title of the Fierce Lion by my mother. I am like the lion of the forest and am exceedingly dreadful. I will give away in large measure according to the measure of my generosity."

He attacked Marhab and killed him in one stroke. This brought victory to the Muslims.[342]

When the Jews of Khaybar were making preparations to fight against the Muslims, a black slave who was a shepherd in the service of a Jew there, inquired the Jews of their intent. Learning from them that they were out to fight the person who had claimed prophethood, he developed a desire to meet the Prophet (pbuh) and went to see him. He asked the Prophet (pbuh) what his message was. The Prophet (pbuh) replied, "I call people to Islam and invite them to repose faith in the fact that there is no deity worthy of worship except Allah and that I am a Prophet of Allah and that you should worship none but Allah." The black slave inquired, "If I profess this faith and bear faith in Allah, what shall I get?" The Prophet (pbuh) replied, "If you die on this faith, you will be rewarded with paradise." The shepherd accepted Islam. He then asked the Prophet (pbuh) what he should do with the herd of goats which was in his keeping at that time and was a trust with him. The Prophet (pbuh) advised him to put the goats on the track and goad them toward home, promising that he would thus be relieved of the responsibility of trust. He did accordingly and the goats returned to their master's home. The owner of the herd had no difficulty in understanding that his slave had turned a Muslim. Then the Prophet (pbuh) gave a sermon encouraging his Companions for Jihad. When the

[342] Sahih Muslim, Kitabul Jihad was Siyar.

Muslims and the disbelievers engaged each other in the battle, the shepherd also fell martyr. The Muslims took his dead body to the tent. The Prophet (pbuh) saw him and remarked, "Allah showed great favor to this slave and blessed him with magnificent guidance. I saw two *Hoor* (female heavenly creatures) at his head side, although he had not offered prostration even once."[343]

Similarly, a person came to the Prophet (pbuh) on the eve of the battle and said, "O Prophet of Allah! I am black in complexion, very humble in facial features, and possess a natural bad odor. If I fight against the Jews and am killed, shall I go to paradise?" The Prophet (pbuh) replied him in the affirmative. He advanced, fought, and got killed. The Prophet (pbuh) went near his dead body and said, "Allah made you handsome in countenance, fragrant in odor, and rich with abundant wealth." He then added, "I saw that he had two wives from the *Hoor*.[344]

Before the commencement of the Battle of Khaybar, a bedouin came to the Prophet (pbuh), accepted Islam, and kept his company. The Prophet (pbuh) entrusted him to a Companion to teach him Islam. After the battle, the Prophet (pbuh) also gave him a share in the booty. At that time he was out to graze the camels of his associates. Upon his return, the Companions gave him his share of booty. He appeared to the Prophet (pbuh) and inquired what that share was for. When he was told that it was his share in the war booty, he told the Prophet (pbuh), "I followed you not for the booty. I did it so that an arrow may pierce here (he pointed at his neck) and take me to paradise." The Prophet (pbuh) replied, "If you are sincere in your intention, Allah shall make it happen to you." The

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[343] Dalaele Nabuwwah, 4: 219, Zadul Ma'ad, 3: 323.
[344] Dalaele Nabuwwah, 4: 221, Zadul Ma'ad, 3: 324.

Bedouin fell martyr in the battle of Khaybar. When his dead body was brought to the Prophet (pbuh), he asked, "Is he the same person?" The Companions replied in the affirmative. The Prophet (pbuh) said, "He was sincere in his intention and Allah blessed him with what he wished for." The Prophet (pbuh) enshrouded him in his long dress for burial, kept his dead body in front of him while offering the burial prayer (*Salatul Janaza*), and prayed, "O Allah! This slave of Yours had come out in Hijrah for you and died as martyr, and I am his witness."[345]

After the conquest of Khaybar the Muslims took the agricultural land into control. But the Jews requested that the land be given back to them on the condition that they would give half of the produce to the Muslims. The Prophet (pbuh) agreed.[346] At the time of the distribution of the produce, Hazrat 'Abdullah bin Rawaha®, the Prophet's representative for the purpose, used to divide the produce in two parts and give the Jews the option to take any of the two. The Jews were surprised at this just treatment accorded to them and remarked, "The earth and the sky are held intact by this very kind of justice."[347] The land of Khaybar was distributed among the Mujahideen who participated in the battle.[348]

On the eve of the Battle of Khaybar, Hazrat J'afar® bin Abi Talib, arrived from Abyssinia (Habsha) with his associates, including Ash'ari of Yemen, who were about fifty in all. They were riding a boat which sailed to the coast of Yemen where they met Hazrat J'afar® and his

[345] Sunan Nasai, 4: 60, Mustadrak Haakim, 3: 495, Dalaele Nabuwwah, 4: 221.
[346] Sunan Abi Dawood, Kitabul Khurooj wal Imara.
[347] Fotuhul Baldaan Balazari, p. 34.
[348] Abu Dawood, Kitabul Khurooj wal Imara.

associates. J'afar® told them that he was sent there by the Prophet (pbuh) and was asked to stay there. He invited them to stay with him. They stayed in Abyssinia with J'afar® and traveled to Khaybar with him. When the Prophet (pbuh) heard Hazrat J'afar's voice, he was overjoyed and advanced to meet him. He kissed Hazrat J'afar's forehead and said, "By God! I am not sure whether Khaybar's conquest is more pleasing to me or the arrival of J'afar." The Prophet (pbuh) gave shares in booty to the new comers, too.[349]

On the eve of this very battle, a Jewish woman poisoned the Prophet (pbuh). Zaynab, wife of Sallam bin Mushkam, asked the Companions which part of the goat's meat the Prophet (pbuh) liked most. They told her that he liked most the meat of the foreleg of a goat. She brought to him a fried goat and mixed a lot of poison in the foreleg. When he took a bite from it, Allah revealed to him through that part of the meat itself that it contained poison. The Prophet (pbuh) asked the Jews about it; they accepted. They submitted that they wanted to test that if his claim of prophethood was untrue, he would die of poison, but that if he was a true prophet, he would not be hurt. The woman was also brought to him who confessed that she, in fact, intended to kill him. The Prophet (pbuh) commented, "Allah would not have let you do so." The Companions sought his permission to kill the woman in revenge, but he forbade them from it and let her go free.[350]

According to the Hudaybiya Treaty, the Prophet (pbuh) was permitted to go to Makkah for 'Umrah that year. He

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[349] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwate Khaybar, Sahih Muslim, Kitabul Fazael.
[350] Sahih Al-Bukhari, Kitabul Maghazi.

made an announcement that all those who were with him in the ‘Umrah trip last year should accompany him. Excepting those who had died, all others joined him and performed ‘Umrah with him.[351] One of the clauses of the treaty required that the Muslims should not carry arms with them. The Prophet (pbuh) honored it and left all arms at Batan or Juj, about eight miles before Makkah. He deputed 200 soldiers to guard the arms.[352] On entering Makkah, the Prophet (pbuh) proceeded toward Al-Haram, reciting *Labbayk.* ‘Abdullah bin Rawaha was holding the reins of the Prophet’s camel and reciting the *Rajz* (war verses):

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ   اَلْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهْ

ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيْلِهِ   وَيُذْهِلُ الْخَلِيْلَ عَنْ خَلِيْلِهِ

“Disbelievers! Move out of way. If you dare to stop us from descending, we will deal with you with a sword and strike in such a way which will separate the head from the bedroom and blow all friendship to the wind.”

The Companions accompanied the Prophet (pbuh) in a very large number. They were performing the rituals of Hajj with enthusiasm. The people of Makkah had thought that the hot climate of Madinah must have weakened the Makkan emigrants there. So the Prophet (pbuh) ordered his Companions to walk with firm steps exhibiting strength and energy in the first three rounds of the *Tawaaf.*[353] This practice is called *Ramal* in Arabic. This Sunnah (prophetic practice) is still observed by Muslims.

Although the Quraysh had permitted the Muslims to come to Makkah, their presence in the city was a sight too

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351 Sahih Al-Bukhari, Kitabul Maghazi, Bab ‘Umratul Qaza`.
352 Seerat Ibn Katheer, 3: 429.
353 Sunan Al-Bukhari, Kitabul Maghazi, Bab ‘Umratul Qaza`

painful for the Quraysh to bear. Most of them had moved out of the city and gone to the mountains. They came to Hazrat 'Ali® after three days and reminded him that, according to the terms and conditions of the treaty, the Prophet (pbuh) should vacate the city. As soon as Hazrat 'Ali® told the Prophet (pbuh) about it, he set out from Makkah the very moment.[354] When he was about to leave, Umama, the little daughter of Hazrat Hamza®, who was still living in Makkah, came running to him and calling him by the loving word, "Uncle." Hazrat 'Ali picked her up in his arms and sought the Prophet's permission to raise her in his family. Hazrat J'afar® and Hazrat Zayd bin Haritha® also put their claims for the custody of the child. Hazrat J'afar® claimed that she was his uncle's daughter. Zayd claimed that she was his niece as Hamza® was his brother in religion. Hazrat 'Ali® claimed that she was his cousin and had come to his lap first. The Prophet (pbuh) gave the child to the care of Asma`® who was her aunt and said, "The aunt is like the mother."[355]

Battle of Moota

Among the letters that the Prophet (pbuh) had sent earlier to the rulers and kings, one was sent to Shurahbeel bin 'Amr who was the king of Basra (Hooran) and a subordinate of Qaysar (Caesar). This Arab family had been following Christianity for long and ruled the border areas of Syria (Shaam). Harith bin 'Umayr had taken the Prophet's letter to him. Shrurahbeel killed him. The Prophet (pbuh) decided to avenge his murder and sent a military dispatch consisting of 3,000 soldiers to Syria.[356]

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[354] Sahih Al-Bukhari, Kitabul Maghazi, Bab 'Umratul Qaza`.
[355] Sahih Al-Bukhari, Kitabul Maghazi, Bab 'Umratul Qaza`.
[356] Zadul Ma'ad, 3: 381.

Zayd bin Al-Haritha, the Prophet's slave, was in command. The Prophet (pbuh) instructed the Muslim army that if Zayd® was martyred, J'afar Tayyaar® should take over, and if he was martyred too, 'Abdullah bin Rawaha® should be taken as the commander.[357]

Although this expedition was basically organized to avenge the murder of Harith bin 'Umayr®, the Prophet's messenger, but the true spirit of Islam was observed on that occasion, too. The Prophet (pbuh) instructed the commander to extend the message of Islam to the enemies first, at the acceptance of which there was no need of a battle. The Prophet (pbuh) also instructed the Muslims to visit the site where Harith bin 'Umayr had laid his life for the cause of Islam. He walked with the army up to Thanniyatul Wida' to bid them farewelll. The Companions supplicated loudly to Allah to bring them back safe and successful.[358]

Shurahbeel got ready to fight against the Muslims with a 100,000-strong army. Heracleus, the ruler of Rome, also collected a large army of the Arab tribes to support Shurahbeel and camped at a place called Ma-aab, which was in the districts of Balqa`. Finding the army of the enemy so large as compared to the Muslims, Hazrat Zayd® wanted to inform the Prophet (pbuh) first and wait for his instructions. But 'Abdullah bin Rawaha was of the opinion that their main objective was not victory, but martyrdom, which could be achieved even in adverse circumstances.[359]

[357] Sahih Al-Bukhari, Kitabul Maaghazi, Bab Ghazwae Moota.
[358] Seeratun Nabi, 1: 506.
[359] Seerat Ibn Hisham, 2: 375.

Thus, this small army advanced and fell upon the enemies as large as 100,000-strong. Hazrat Zayd® succumbed to the injuries and received martyrdom. After him Hazrat J'afar® took the flag in his hands. He first got off the horse and hit the legs of his own horse with a sword so as to deny himself a chance of leaving the battlefield under pressure, and then fought very valiantly until he was severely wounded**.** He also received martyrdom.[360] Hazrat 'Abdullah bin 'Umar® reports that he saw the dead body of Hazrat J'afar® and found that he had received ninety wounds of sword and spear on his body, all of which were on the front side of his body.[361] After Hazrat J'afar®, 'Abdullah bin Rawaha took the flag and he also fell martyr fighting valiantly. Then Hazrat Khalid® took the command and fought with the enemies with exceptional bravery. It is reported in *Saheeh Al-Bukhari* that eight swords broke down in his hand during this battle.[362] But this battle was between 3,000 Muslims and 100,000 disbelievers and there was no chance for the Muslims to win. Hazrat Khalid took the Muslim army safely out of the battlefield.

The Prophet (pbuh) was greatly hurt at the outcome of the battle. He loved J'afar® very much and his death was a great bereavement to him. He went to the mosque and sat there in sadness. A person came to him and informed that the women of Hazrat J'afar's family were loudly mourning his death and were crying. The Prophet (pbuh) asked him to tell the women not to mourn for Hazrat J'afar loudly. The person returned and said that the

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[360] Seerat Ibn Hisham, 2: 378.
[361] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Moota.
[362] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Moota. All details are recorded in Ibn Hisham, 2, pp. 379-380.

women concerned did not listen to him. The Prophet (pbuh) asked him to go to the women again and ask them to stop mourning aloud. The messenger returned in helplessness and complained that he was unable to stop them from mourning aloud. Thereupon the Prophet (pbuh) said, "Put the dust in their mouth." This event has been reported by Hazrat 'Aisha® in *Saheeh Bukhari*. In *Saheeh Bukhari* it is also related that Hazrat 'Aisha® told the messenger, "By God! If you do not do so, the Prophet (pbuh) will not get rest."[363]

Conquest of Makkah

One of the clauses of the Hudaybiya Treaty ensured that the Quraysh and the Muslims would observe full restraint against fighting with each other for ten years, during which the independent tribes would be free to form an alliance with either of the parties as would suit their interest. Accordingly, the Bani Khuza'a tribe had sided with the Prophet (pbuh) and the Banu Bakr tribe had formed an alliance with the Quraysh. The Quraysh violated this clause of the treaty. It had not been even two years from the time the treaty was signed that Banu Bakr, the ally of the Quraysh, launched an attack on Bani Khuza'a, the ally of the Prophet (pbuh), in which the Quraysh helped them with the supply of arms. 'Ikrama bin Abu Jahl, Suhayl bin 'Amr (who had signed the peace treaty), Safwan bin Umayya, who were the chiefs of the Quraysh, had also participated under cover in that attack on Bani Khuza'a. The people of Bani Khuza'a appealed for peace and even tried to seek shelter in the K'aba, but they were put to death wherever they were found. When the frightened people of Bani Khuza'a appealed to Banu Bakr for mercy by saying,

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[363] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwae Moota.

"اِلَهَكَ اِلَهَكَ" *"In the name of your God"*,

the merciless invaders retorted in the words,

"لا اِلَهَ الْيَوْمَ" *"There is no God today"*[364]

After the incident forty members of Bani Khuza'a who had somehow survived approached the Prophet (pbuh) and narrated the details of their destruction. 'Amr bin Saalim Khuza'ai, a poet among the survivors, related the sad details of their story in verses that have been preserved in the books of history, some of which are translated below:

إنَّ قُرَيْشًا أَخْلَفُوكَ الْمَوْعِدَا وَنَقَضُوا مِيثَاقَكَ الْمُوَكَّدَا

وَجَعَلُوا لِي فِي كَدَاءَ رُصَّدَا وَزَعَمُوا أَنْ لَسْتُ أَدْعُو أَحَدَا

وَهُمْ أَذَلُّ وَأَقَلُّ عَدَدَا هُمْ بَيَّتُونَا بِالْوَتِيْرِ هُجَّدًا

وَقَتَلُونَا رُكَّعًا وَسُجَّدَا

"The Quraysh have violated the treaty with you,
They discarded the solemn terms of the Treaty;
They massacred people at Kadaa`a
They think that none would come to help us;
They are mean and are small in number,
They fell upon us in slumber and massacred us in kneeling and prostration."

The terms of the treaty with the Bani Khuza'a, the need to redress the suffering of the oppressed, and the importance of regaining the confidence of the allies obliged the Prophet (pbuh) to take action. He proceeded to Makkah with 10,000 Companions.[365] He had covered the distance of two stopovers when he saw Abu Sufyan bin Al-Harith bin 'Abdul Muttalib and 'Abdullah bin Abu Umayya coming toward them. These were the people who had opposed the Prophet (pbuh) most bitterly and had left

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[364] Seerat Ibn Hisham, 2: 390, Tareekhe Tabri, 2: 153.
[365] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghatul Fath fi Ramadan.

no stone unturned to annihilate Islam. When the Prophet (pbuh) saw them, he turned his face from them. Umme Salma, the Prophet's wife, submitted to him, "O Prophet of Allah! Abu Sufyan is the son of your own paternal uncle and 'Abdullah is the son of your own paternal aunt 'Aatika. Relatives so close should not be deprived of your kindness."Hazrat 'Ali also suggested to them that they should seek forgiveness from the Prophet (pbuh) in the words in which the brothers of the Prophet Yusuf (*Alayhisalaam*) had sought forgiveness from him. He hoped that by his natural kindness the Prophet (pbuh) would forgive them.

Abu Sufyan bin Al-Harith and 'Abdullah bin Abu Umayya appeared before the Prophet (pbuh) and recited the following Qur`anic verse that contained Hazrat Yusuf's brothers' appeal for forgiveness:

﴿تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ﴾

"By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners."

[Yusuf, 12: 91].

In reply the Prophet (pbuh) recited the following Qur`anic verse which contained the grant of forgiveness from Hazrat Yusuf to his brothers, signifying that the Prophet (pbuh) was ready to forgive them:

﴿لا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

"No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy" [Yusuf, 12: 92].

This show of magnanimity impressed Abu Sufyan very much and in exultation he recited the following verses:

لَعَمْرُكَ إِنِّي يَوْمَ أَحْمِلُ رَايَةً   لِتَغْلِبَ خَيْلُ اللاتِ خَيْلَ مُحَمَّدِ

لَكَالْمُدْلِجِ الْحَيْرَانِ أَظْلَمَ لَيْلُهُ   فَهَذَا أَوَانِيْ حِيْنَ أُهْدَى وَأَهْتَدِيْ

هَدَانِيْ هَاد غَيْرُ نَفْسِيْ و نَالَنِيْ   مَعَ اللَّهِ مَنْ طَرَّدْتُ كُلَّ مُطَرَّدِ

"By my oath! When I used to raise the banner,

So that the army of Laat (an idol) might prevail upon the army of Muhammad (pbuh);

I was like a hedgehog that stumbles around in the dark night.

Now the time has come that I take guidance and follow the straight path,

Providence, not my self, has shown me guidance,

The person who has shown me the path to God is he whom we had discarded and deserted."

The Prophet (pbuh) said in response, "Yes, You had always deserted me."[366]

The Prophet (pbuh) had wished that the Makkans should not have any idea about his arrival at Makkah. That is how it turned out to be. The Prophet (pbuh) camped outside Makkah and asked the Muslims to burn the campfire. At that time Sufyan bin Harb was on a round around Makkah. He saw the large army in the light of the campfire and confessed that he was seeing such a magnificent army and such a huge campfire for the first time in life. Hazrat 'Abbas® bin 'Abdul Muttalib who had earlier immigrated to Madinah and was in the army, recognized Abu Sufyan by his voice. He informed Abu Sufyan that the Prophet (pbuh) was camping there with his Companions. He added

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[366] Seerat Ibn Hisham, 2: 401, Mustadrak Haakim, 3: 46.

that the following day was going to be a horrible day for the Quraysh. Then fearing that Muslims might see Abu Sufyan and kill him, he covered him behind his dagger and escorted him to the Prophet (pbuh).

When the Prophet (pbuh) saw Abu Sufyan, his archenemy, he said, “Abu Sufyan! May good come to you….Has the time not yet come when you profess that there is no deity other than Allah?” Abu Sufyan replied, “How humble and how merciful you are! And how much you incline to show consideration to those in relation! By God! I understand that if there were any deity other than Allah, he would have helped me now.” The Prophet (pbuh) then said, “Abu Sufyan! May you be guided by wisdom! Has the time not yet come when you profess that I am Allah’s Prophet?” Abu Sufyan replied, “May my parents be a sacrifice for you! How humble, merciful, and considerate to people in relation you are! I am still in doubt about it.” Hazrat ‘Abbas® warned Abu Sufyan in distress, “O you, before you are beheaded, accept Islam and proclaim that there is no deity except Allah and that Muhammad (pbuh) is the Messenger of Allah.” Hearing these words, Abu Sufyan proclaimed faith in Islam and became a Muslim.[367]

Declaration of General Amnesty

The day of the Prophet’s entrance to Makkah turned out to be an event of such generosity and magnanimity that everybody was forgiven, except the few who, in their own way, insisted on refusing his mercy. He announced that all those would be granted full protection who took refuge in Abu Sufyan’s house, or kept the doors of their houses closed, or took shelter in Al-Haram. He instructed the

[367] Seerat Ibn Hisham, 2: 402-03, Zadul Ma’ad, 3: 398, 401-02.

Muslim army to fight only those who opposed them. He also instructed the Muslim army to observe full restraint in regard to the property of the Makkans and commit no excesses.[368]

The Prophet (pbuh) instructed Hazrat 'Abbas® to take Abu Sufyan to a place from where he could have a full view of the entrance of the Islamic army to Makkah. (Hazrat 'Abbas® took him to a high hill). The battalions of the victorious Islamic army looked like the graceful and majestic waves of a wide ocean. Different tribes were on the move under their flags. When a tribe came close, Abu Sufyan inquired Hazrat 'Abbas about its identity, and, on being informed about its name, he commented, "What do I have to do with this tribe?"[369] This went on this way till the Prophet (pbuh) himself appeared in a battalion. This was the battalion of the Muhajireen and the Ansar who were so fully covered in armor that only their eyes were exposed. It looked green. Looking at this battalion Abu Sufyan asked in awe: "By Allah, the Author of grander! Who are these people, 'Abbas?" Hazrat 'Abbas® replied, "This is the Prophet of Allah (pbuh) with the Muhajireen and the Ansar." Abu Sufyan confessed, "None had ever attained this strength and grandeur before. By God, O Abul Fazl! How magnificent is the grandeur of your brother's son today!" 'Abbas® replied, "This is the magnificence of prophethood."

Then Abu Sufyan announced loudly, "O people of Quraysh! This is Muhammad (pbuh) who has come to you with such might that you have never known before. Now, whoever will take refuge in the house of Abu Sufyan will be granted peace." People retorted to him, "May Allah deal with you! How much space is there in your house that we all

[368] Zadul Ma'ad, 3: 403.
[369] Sahih Al-Bukhari, Kitabul Maghazi.

could take refuge in it?" Abu Sufyan then announced, "And those who will close the doors of their houses will also be granted peace, and those who seek refuge in Al-Haram will be granted peace as well." People scattered and took refuge in their homes or in Al-Haram.[370]

The Victor Enters Makkah in Humility

When the Prophet (pbuh) entered Makkah on the day of its conquest, his head was bowed down in humility so low that it was about to touch the saddle of his camel.[371] He was reciting Surah *Al-Fath* of the Qur`an at that time.[372] On that occasion (when the city which was considered as the spiritual and political center of the Arab peninsula had fallen to him), he displayed all signs of magnanimity, humility, and servitude to Allah to the maximum. He let Usama®, the son of his freed slave Hazrat Zayd®, ride behind him on his camel. Although the nobles of Bani Hashim and the Quraysh were around, none was given this honor.[373] That day when a person talked with him, he was awed to the extent that he trembled. The Prophet (pbuh) noticed it and assured him, "Don't be afraid. Relax. I am not a king. I am son of a woman from the Quraysh who used to eat pieces of dry meat."[374]

The Day of Forgiveness and Mercy, Not of Bloodshed

When S'ad bin 'Ubada®, the commander of the battalion of the Ansar, passed by Abu Sufyan, he said,

" الْيَوْمُ يَوْمُ الْمَلْحَمَةِ الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ اليَوْمَ أذَلَّ اللهُ قُرَيْشًا"

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[370] Seerat Ibn Hisham, 2: 404-05, Sahih Muslim, Kitabul Jihad was Siyar, Bab Fath Makkah.
[371] Seerat Ibn Hisham, 2: 405, Mustadrak Haakim, 3: 50.
[372] Sahih Al-Bukhari, Kitabul Maghazi.
[373] Sahih Al-Bukhari, Kitabul Maghazi.
[374] Mustadrak Haakim, 3: 50.

> *"Today is the day of fierceness and massacre. Today all will be permissible in the K'aba. Today Allah has dishonored the Quraysh."*

When the Prophet (pbuh) passed by Abu Sufyan after a little while, Abu Sufyan complained, "O Prophet of Allah, did you hear what S'ad said a while ago?" Upon inquiry from the Prophet (pbuh), he related the whole incident. The Prophet (pbuh) disliked S'ad's words and said,

الْيَوْمَ يَوْمُ الْمَرْحَمَةِ الْيَوْمَ يُعِزُّ اللّهُ فِيْهِ قُرَيْشًا وَيُعَظِّمُ اللهُ الْكَعْبَةَ"

> *"Today is the day of forgiveness and mercy. Today Allah will grant honor to the Quraysh and will increase the honor of the K'aba."*

Then the Prophet (pbuh) called S'ad, took the flag from him, and gave it to his son Qays®.[375] Granting the flag to S'ad's son, as the Prophet (pbuh) thought, was equal to letting S'ad keep it. By changing the word *Malhama* (massacre) with the word *Marhama* (mercy), and changing Hazrat S'ad® as flag-bearer with Hazrat Qays®, his son, the Prophet (pbuh) relieved the heart of Abu Sufyan without hurting the feelings of Hazrat S'ad bin 'Ubada® whose services to Islam were very precious. A better way to maintain a balance between the two parties could not be conceived.

Skirmishes

On this occasion the soldiers of Khalid bin Waleed® entered into skirmishes with the associates of Safwan bin Umayya, 'Ikrama bin Abu Jahl, and Suhayl bin 'Amr, in which about twelve disbelievers were killed. After that they surrendered.[376]

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375 Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwatul Fath, Fathul Bari, 8-9.

376 Ibn Hisham, 2: 408.

Removal of Idols from Al-Haram

When the Makkans settled down comfortably after the conquest of the city, the Prophet (pbuh) went to Al-Haram and performed Tawaaf. He had a bow in his hand. There were 360 idols in the K'aba. He pushed the idols with the bow one after another and recited the Qur`anic verse:

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

> *"Truth (the Islamic Monotheism or this Qur`an or Jihad against polytheists) has come and Baatil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Baatil is ever bound to vanish" [Al-Isra`, 17: 81].*

The idols fell off their pedestals facedown. There were some statues and figures inside the K'aba, which were also destroyed by the order of the Prophet (pbuh).

After completing the Tawaaf, the Prophet (pbuh) called 'Uthman bin Talha, the key bearer of the K'aba, took the key from him, opened the door, and entered there. Before his emigration to Madinah, the Prophet (pbuh) had once asked 'Uthman for the key of the K'aba. He had refused to give him the key rather harshly. The Prophet (pbuh) had maintained restraint and composure, but he had told him, "'Uthman! One day you will see this key in my hand and I will give it to whomsoever I like." 'Uthman had retorted then, "If it happens, that will be a day of real disgrace and destruction for the Quraysh." The Prophet (pbuh) had said, "No, they will be raised in honor and prosperity that day." 'Uthman bin Talha had remembered these words of the Prophet (pbuh) and had felt at heart that what the Prophet (pbuh) had professed would turn out to be true.[377]

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[377] Zadul Ma'ad, 1: 425, Sahih Al-Bukhari.

When the Prophet (pbuh) stepped out of K'aba, the key was in his hand. Hazrat 'Ali quickly stood up and said, "Blessings and peace be on you. As you granted us *Suqaya* (service of supplying water), give us the charge of *Hijaba* (keeping the gate of Baytullah) as well." The Prophet (pbuh) said,

"اَلْيُوْمُ يُوْمُ الْبِرِّ وَالْوَفَاءِ"

> *"Today is the day of showing consideration and kindness in the best form."*

Then he called 'Uthman, gave the key back to him, and said, "If anyone will ever forcibly take the key from you, he will be a tyrant."[378]

It was a tradition in the Arab culture that the murder of a person had to be avenged by the family of the victim at all costs. If the murderer could not be killed in retaliation for some reason, the name of the victim was recorded in the family register and the revenge was taken even after hundreds of years. If the offender died, the family of the victim killed a person from the offender's family or tribe. Similarly, claiming the blood money was also a long-held tradition in Arabia. Avenging the murder of a person was a matter of honor for the aggrieved family. Many other such values had become essential norms of the tribal life in Arabia. Islam had come to eradicate all such wrong notions and malpractices. That is why the Prophet (pbuh) made a strong proclamation in regard to all such false values and practices in his famous sermon that he delivered on the occasion of his Last Hajj in these words: "I have trampled down all such traditions under my feet."[379]

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[378] Seerat Ibn Hisham, 2: 412.
[379] Ibn Hisham, 2: 412, Sunan Abi Dawood, Kitabud Dayaat.

In Arabia, as well as in the other parts of the world, discrimination on the basis of lineage, family, and nationality was widely practiced in the society. This was done in India also among the followers of Hinduism: human beings were divided into four castes, the lowest, who were called the *Shudr,* were degraded to the status of animals and were denied all rights to compete with others in life. Islam's greatest contribution to the cause of humanitarianism is the equality that it introduced and established among human beings, irrespective of one's nationality (whether he was an Arab or a non-Arab), family descent, or social status. Islam granted equal rights and opportunities to all to rise to the highest level of prosperity and recognition. That is why the Prophet (pbuh) recited a verse of the Qur`an in his Last Hajj and made the historic proclamation: "All of you are the progeny of Adam, and Adam was created from dust."[380]

After his Hajj sermon when the Prophet (pbuh) looked around, the vanquished chiefs of the Quraysh were standing in front of him. These included the ones who had done all within their means to destroy Islam, and the ones who had competed with others in cursing the Prophet (pbuh) and abusing him, and the ones who had strewn thorns in his path, and the ones who had pelted him with stones to the extent that blood streamed down to his heels, and the ones whose revengefulness could not be satiated but with the blood of the Prophet (pbuh), and the ones who had launched attacks on the city of Madinah, and also the ones who used to force the Muslims to the burning sand and put heavy rocks on their chest to make it impossible for them even to change sides.

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[380] Ibn Hisham, 2: 2: 412, Sunan Abi Dawood, Kitabud Dayaat.

The Prophet (pbuh) looked at them and asked them in an awe-inspiring tone: “Do you have any idea what am I going to do with you?” They, who knew the magnanimity of the Prophet (pbuh) so well, replied,

"أَخٌ كَرِيْمٌ وَ إِبْنُ أَخٍ كَرِيْمٍ"

“You are a kind brother and son of a kind brother.”

The Prophet (pbuh) announced,

"لا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ إِذْهَبُوْا فَأَنْتُمُ الطُّلَقَاءُ"

“Today there is no charge against you. Go. All of you are free.”

The disbelievers of Makkah had occupied the homes of the Mahajireen who had immigrated to Madinah. Now the owners of the houses were back, and were surely in a position to rightfully claim their property - their homes that everybody loves so dearly. But the Prophet (pbuh) asked all of them to forego their claim to their houses.

When the time of Salah approached, Hazrat Bilal® climbed the roof of the K’aba and called Adhan. The people of the Quraysh, although subjugated, noticed this change wistfully. ‘Attaab bin Usayd commented: “God protected my father’s honor that he died before hearing this call.” Another chief of the Quraysh said: “There is no point in living now.”[381]

The Prophet (pbuh) took a seat at a high place at Safa. Those who wished to accept Islam offered Bai’ah (oath of allegiance) at his hands. When the turn of men was over, women stepped forward to offer Bai’ah. The Prophet (pbuh) took a pledge from the women to follow the tenets of Islam and observe the code of morality. He then dipped

[381] Ibn Hisham, 2: 412.

his hand in a bowl of water. When he took out his hand, the women put their hands in it, and this way the pledge was sanctified.[382]

There were ten persons from the Quraysh who were their top leaders. One of them, Safwan bin Umayya, fled to Jeddah. 'Umayr bin Wahab came to the Prophet (pbuh) and told him about Safwan that he, a chief of the Arabs, was fleeing and thus leaving Makkah forever. The Prophet (pbuh) gave his turban to 'Umayr as a token of his forgiveness for Safwan. 'Umayr went to Jeddah and brought him back to Makkah. He did not accept Islam until the Battle of Hunayn.[383]

'Abdullah bin Zub'ira, an Arab poet who used to denounce the Prophet (pbuh) in his compositions and criticize the Qur`an, fled to Najran. But after hearing about the magnanimity of the Prophet (pbuh), he returned and embraced Islam.[384]

Harith bin Hisham's daughter Umme Hakeem was 'Ikrama bin Abu Jahl's wife. She embraced Islam on the day of the conquest of Makkah, but her husband 'Ikrama escaped to Yemen. Umme Hakeem got the word of forgiveness for him from the Prophet (pbuh) and went after him to Yemen. There she invited him to Islam that he accepted and returned to Makkah. On seeing him, the Prophet (pbuh) rose from his seat happily and rushed toward him in such excitement that he did not care to cover his body with an additional sheet of cloth that he used to do on such occasions. He then accepted 'Ikrama's Bai'ah.[385]

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[382] Rahmatullil 'Aalameen, 1: 120-21.
[383] Ibn Hisham, 2: 417-18.
[384] Ibn Hisham, 2: 418-19, Dalaele Nabuwwah: 99.
[385] Dalaelun Nabuwwah lil Bayhaqui, 5: 95.

Wahshi was also granted forgiveness. He had killed Ameer Hamza (the Prophet's beloved uncle) deceitfully and desecrated his dead body.[386]

The following day from the conquest of Makkah when the Prophet (pbuh) was making Tawaaf, Fuzala bin 'Umayr was around. Considering the situation favorable, he thought of putting the Prophet (pbuh) to death. When he approached near, the Prophet (pbuh) asked, "Is it Fuzala?" He replied in the affirmative. The Prophet (pbuh) mentioned, "What were you planning in your heart right now?" He replied, "Nothing. I was remembering Allah." The Prophet (pbuh) laughed and told him, "Alright. Seek forgiveness for yourself from your God." Saying this, he put his hand on Fuzala's chest. Fuzala narrated later that the touch of the Prophet's hand soothed his troubled heart then and there and the next moment the love of the Prophet (pbuh) increased in his heart to such extent that none remained dearer to him than the Prophet (pbuh)." When he left for home, the woman whom he loved and whose company he used to enjoy, met him in the way and invited him to share a moment with her. But he turned down her invitation and said, "No. Allah and Islam forbid from such things."[387]

Battle of Hunayn

After the conquest of Makkah, the tribes came to the Prophet (pbuh) and started accepting Islam on their own.[388] But the Hawazin and Thaqeef tribes remained firm in their opposition to Islam. These tribes were great fighters and very distinguished in using war techniques. Their restlessness increased with the progress of Islam, for they feared the loss of their land and status. That is why

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[386] Rahmatullil 'Aalameen, 1: 122.
[387] Seerat Ibn Hisham, 2: 417.
[388] Sahih Al-Bukhari, Kitabul Maghazi.

before the conquest of Makkah the people of the Hawazin tribe had widely toured the expanse of Arabia and tried to raise people against Islam. They continued to work this way for one whole year. Consequently, all the tribes of Arabia, which were still out of the fold of Islam, agreed that they should launch a joint attack against the Muslims. When Makkah fell to the Muslims, they all realized that if some effective measure was not taken soon to stop the growing power of the Muslims, Islam would become too strong to be controlled.[389]

When the Prophet (pbuh) proceeded to Makkah, the tribes of Hawazin and Thaqeef thought that they were the targets. They, therefore, did not even wait to confirm the Prophet's intention and advanced with all the might they could muster to attack the Muslims. In enthusiasm, they took with them their women and children so that they either achieved victory in the battle or fought until death for the honor of their ladies and children.[390] All the family offshoots of the Hawazin and Thaqeef tribes joined the alliance, but Ka'ab and Kilaab remained aloof.

Maalik bin Awf and Durayd bin Al-Simma were given the command. Maalik was the chief (*Raeese Aazam*) of Hawazin while Durayd was a famous poet of Arabia and the chief of the Jasham tribe. Durayd's poetic excellence and valor are still remembered in the Arab history. He was 100 years old and quite frail then, but as he had a glorious reputation as military commander and as the Arab world trusted his expertise in war maneuvers, Maalik bin Awf himself requested him to participate and brought him to the battlefield on a cot. Reaching there, he inquired what place that was. They informed him that it was Awtaas. He

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[389] Seeratun Nabi, 1: 530-31.

[390] Mustadrak Haakim, 3: 51, Seeratun Nabi, 1: 531.

showed his approval by saying, "Yes, this place is suitable for the battlefield. The land here is neither very rough, nor so soft that the legs of the warriors would sink into it." Then he inquired, "Why is there the voice of the children around?" They replied that the children and women had been brought to the battlefield to make sure that the soldiers did not yield. He commented: "When the soldiers are uprooted, nothing like this could make them hold their positions and remain firm. In the battlefield it is only the sword that a soldier could depend upon. If misfortune brings defeat, the disgrace is multiplied due to the presence of women."

Durayd then questioned if the Ka'ab and Kilaab tribes were participating in the battle. When he was told that not a single person from those two tribes was present in the battlefield, he commented, "Had this been the day of honor and pride, they would not have been absent." He suggested that the leaders should collect their soldiers at a safe place and fight a battle from there. But Maalik bin Awf, who was a young man of thirty, rejected Durayd's proposal in the fit of enthusiasm and retorted with scorn: "Your senses have failed and your mind has lost sharpness."[391]

When the Prophet (pbuh) came to know about the military maneuvers of Hawazin and Thaqeef, he sent 'Abdullah bin Abi Hadrad as spy to find out about the situation. 'Abdullah went to Hunayn and gathered information.[392] Compelled by the situation, the Prophet (pbuh) started making necessary preparations for the defense. There was then the immediate need for financing

[391] Zadul Ma'ad, 3: 466, Seerat Ibn Hisham, 2: 338-39.
[392] Mustadrak Haakim, 3: 51, Ibn Hisham, 2: 440.

the expedition. The Prophet (pbuh) took a loan of 30,000 dirhams from ‘Abdullah bin Rab’a who was a very rich person.[393] He then approached Safwan bin Umayya, who had a reputation for hospitality, and requested him to lend arms to Muslims. He lent to the Prophet (pbuh) 100 armors *(Zerah)* along with their accessories.[394]

In Shawwal of the eighth Hijri, corresponding to January or February of A. D. 630, when 12,000-strong Islamic army advanced toward Hunayn, the strength of the Islamic army was quite impressive. Some of the Companions even spoke out, “Who can defeat us today!” But reposing faith in the number of soldiers was not what was expected of them. Allah admonished them in the following verse:

﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾

“Truly Allah has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness, tranquility and reassurance) on the Messenger (Muhammad, (pbuh)) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of the disbelievers”

[At-Taubah: 25-26].

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393 Seeratun Nabi, 1: 533.
394 Sunan Bayhaqui, 6: 89, Sunan Abi Dawood, Kitabul Buyu’.

At the beginning the Muslims prevailed, and, certain of their victory, they fell on collecting the booty. This gave a chance to the disbelievers to strike the Muslim soldiers with volleys of arrows, which broke the Muslim lines, created disorder among them, and hurt them very seriously. Hazrat Abu Qatada, a participant in the battle, relates that he saw a disbeliever who had forced a Muslim to the ground and had sat on his chest. Hazrat Abu Qatada hit the disbeliever at his shoulder with his sword, which cut through his armor and pierced into his body. The disbeliever, however, held him so tight that he was almost chocked to death. But then he succumbed to his injury and fell dead. In the meantime Abu Qatada® saw Hazrat 'Umar® and asked him about the condition of Muslims. He replied to him, "This was the will of Allah."[395]

Different factors could be ascribed to the apparent defeat of the Muslims. The front line of the Muslim army (*Maqaddamatul Jaysh*) consisted mostly of the new converts to Islam who were young and enthusiastic and were not equipped even with necessary arms. Also, there were 2,000 such soldiers in the Islamic army who had not accepted Islam yet. In addition, Hawazin were the best archers in Arabia and they had a reputation that not a single arrow of theirs went amiss in the battlefield. They had reached the battlefield earlier and had placed their archers at strategic positions.[396] All this put the Islamic soldiers into a disadvantageous position.

The thick volleys of arrows rained at the Muslims which uprooted the 12,000 - strong army, but there was one soldier of Islam - Prophet Muhammad (pbuh) - who stayed in the battlefield with steadfastness: he alone was

[395] Sahih Al-Bukhari, Kitabul Maghazi,, Bab Ghazwae Hunayn.
[396] Seeratun Nabi, 1: 52.

like an army, a nation, a country, a world, nay, the essence of the universe at that time.[397] He looked at his right and called out, "O the people of Ansar!" The Ansar responded immediately, "We are here." Then he turned to his left and gave out the same call, which met with the same reply. The Prophet (pbuh) then got down from his ride and, with the conviction of a prophet, said in a loud voice, "I am a slave of Allah and His prophet."[398] In another narration recorded in *Saheeh Bukhari* it is related that at that time the Prophet (pbuh) was reciting this couplet:

أَنَا النَّبِيُّ لا كَذِب   أَنَا ابْنُ عَبْدِ الْمُطَّلِب

I am a Prophet, it is not untrue,
I am son of 'Abdul Muttalib.[399]

Hazrat 'Abbas® had a loud voice. At the command of the Prophet (pbuh) he called out very loudly:

يَا مَعْشَرَ الأَنْصَارِ! يَا أَصْحَابَ السَّمُرَه!

"O people of Ansar! O people who had offered the pledge of Ridwan!"

The Muslims heard this call and immediately rushed to that direction. Those who could not turn their horses toward the place from where the call was raised due to the fierceness of the fighting, jumped down from their horses, threw off their armor, and rushed to that direction. Suddenly, the scene of the battlefield changed.[400] The disbelievers fled the field, and those who stayed were soon in chains. Banu Maalik, a branch of the Thaqeef

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397 Seeratun Nabi, 1: 535, 538. Imam Nawawi has mentioned some of these reasons as factors responsible for the defeat of the Muslims.
398 Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Taif.
399 Saaheeh Al-Bukhari, Kitabul Maghazi, Ghazwae Hunayn.
400 Sahih Al-Muslim, Kitabul Jihad was Siyar, Bab Ghazwaae Hunayn, Mussanif 'Abdur Razzaque, 5: 380-81.

tribe, fought steadfastly, but the loss of seventy soldiers on their side and the death of their leader 'Uthman bin 'Abdullah unnerved them, as a result of which they also left the battlefield.[401]

The defeated army of the disbelievers was divided: a part of it gathered in Awtaas, while the other part went to Taif. Maalik bin Awf, the commander, was with the soldiers in Taif.[402] Durayd bin Al-Simma came to Awtaas with several thousand soldiers. The Prophet (pbuh) sent a small troop in the command of Abu 'Aamir Ash'ari to drive Durayd out of Awtaas. Abu 'Aamir was killed by the son of Durayd who captured the Islamic flag. Seeing it, Abu Musa Ash'ari attacked, killed the enemy, and took back the flag from him.[403]

The prisoners were more than a thousand. Hazrat Sheema, the Prophet's sister by the bond of milk (*Rezai* sister), was also among them. When the Muslims arrested her, she told them, "I am your Prophet's sister." The Muslims brought her to the Prophet (pbuh) for confirmation. She showed him her back where he had bit her once in childhood. There was still a scar there. The Prophet's eyes splashed with tears. He spread his own sheet on the ground for her to sit and spoke to her kindly. He gave her some camels and goats and gave her the option to live with him or go home to her family. She preferred the second option and was allowed to return home in honor and convenience.[404]

The remaining part of the defeated army of the disbelievers gathered in Taif and began to prepare for

[401] Ibn Hisham, 2: 449-450.
[402] Ibn Hisham, 3: 354.
[403] Ibn Hisham, 2: 454, Sahih Al-Bukhari, Bab Ghazwa Awtaas.
[404] Ibn Hisham, 2: 458, Tabri, 2: 171.

another battle with the Muslims. Taif was a safe place. In fact, it was called Taif for the fact that it was surrounded by strong walls. The Thaqeef tribe that lived there was known for bravery and was a very distinguished tribe. It was held in high esteem and was on a par with the Quraysh. 'Urwa bin Mas'ud, the chief of Thaqeef, was married to the daughter of Abu Sufyan. The disbelievers of Makkah used to say that if the Qur`an had to be revealed, it would have been sent to a chief of Makkah or Taif. They also excelled others in in war skills.[405] Tabri and Ibn Is-Haque have related that 'Urwa bin Mas'ud and Ghaylan bin Salma had gone to Jarsh (a district of Yemen) and taken training in making and operating large weapons like *Dabbaba, Samboor, and Minjineeq,* which were used for breaking the walls of the forts.[406] There was a safe fort in Taif. The residents of the city and the soldiers of the defeated army repaired it, collected rations for a year, fixed at appropriate places heavy machines to throw stones at the enemies, and became ready to face the Islamic army.[407]

The Prophet (pbuh) left the booty and the captives of the Battle of Hunayn under the care of his men at Je'irrana and advanced toward Taif. Hazrat Khalid® was sent in advance with a troop of soldiers. The fort of Taif was taken under siege. This was the first occasion when the heavy machines like *Dabbaba* and *Minjineeq* were used in the history of Islamic wars. The soldiers within the fort shot hot pieces of iron at the Muslims so heavily that they had to retreat. There was heavy casualty on the side of Muslims. The siege continued for twenty days, but the

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405 Seeratun Nabi, 1: 451, Tareekhe Tabri, 2: 171.
406 Ibn Hisham2: 478.
407 Taabaqat Ibn S'ad, 2: 158.

Muslims could not conquer the fort.[408] The Prophet (pbuh) consulted Nowfal bin Mu'awiya who submitted to him: "The fox has hid into its hole. If pursued, it could be captured. But if left, it would not prove harmful." As the Prophet (pbuh) had taken the action in self-defense, he ordered the siege to be lifted. The Companions requested him to curse the people of Taif. He prayed for them instead in these words:

"اللَّـــهُمَّ اهْدِ ثَقِيْفاً وَائْتَ بِهِمْ"

"O Allah! Bless the people of Thaqeef with guidance so that they come to me."[409]

After lifting the siege, the Prophet (pbuh) went to a place called Je'irrana where the booty of the Battle of Hunayn was kept. It consisted of 6,000 prisoners, 24,000 camels, 40,000 goats, and silver worth 4,000 Oqiya. Regarding the war prisoners, the Prophet (pbuh) waited for their relatives for several days to come and talk to him about the terms of their release, but nobody showed up. The articles of the booty were divided into five parts: four parts were distributed among the soldiers, while the fifth part was kept for the Baitul Maal (Public Treasury) and the poor Muslims.

The Makkan chiefs who had recently entered into Islam and had yet to attain a strong faith in religion (called *Mo'allafatul Quloob* in the Qur`an) received quite a generous share in the booty from the Prophet (pbuh), (as the Qur`an specifically mentions such people as rightful recipients of booty).[410] When the Ansar, the Muslims of Madinah, noticed that the recipients of such a generous

[408] Seerat Ibn Hisham, 2: 482-83, Taabaqat Ibn S'ad, 2: 158.
[409] Taabaqat Ibn S'ad, 2: 159, Seerat Ibn Hisham, 2: 488.
[410] Dalaelun Nabuwwah, 5: 171, Ibn Hisham, 2: 489, Seeratun Nabi, 1: 542-43.

share in the booty were mostly the new Muslims from Makkah, they felt aggrieved. Some of them said, "The Prophet (pbuh) gave to the Quraysh and withheld from us, although blood is still dripping from our swords." Some others commented, "In difficulty we are called, while the booty is given to others." When the Prophet (pbuh) heard about it, he called the Ansar and asked them to assemble in a leather tent. He then inquired if they had said so. They replied that none of the responsible persons from the Ansar had uttered such things, but that some young persons had said so. Hazrat Anas® narrates that upon inquiry from the Prophet (pbuh), the Ansar, who did not tell a lie, admitted that what he had heard was true.[411]

The Prophet (pbuh) gave a sermon on that occasion, which was superb from the point of view of the richness of oratory. Turning to the Ansar, he thus spoke, "Is it not true that you were misguided and Allah guided you through me? You were divided and Allah united you through me? You were indigent, and Allah made you rich through me?" At each sentence of the Prophet (pbuh), the Ansar kept repeating, "The favor of Allah and the Prophet (pbuh) is indeed most valuable."

The Prophet (pbuh) said thereafter, "No, you can say in reply, 'O Muhammad! When the people accused you of falsehood, we testified for you. When the people deserted you, we gave you shelter. When you came to us resourceless, we extended support to you." Then he added, "You keep on saying these things and I will keep on repeating that you were telling the truth. But, O Ansar! Don't you like that they take with them the camels and goats and you take Muhammad (pbuh) with you to your

[411] Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Taif.

home?" The Ansar burst into tears and sobs and said in grief: "We value the company of Muhammad (pbuh) most." Their beards became wet with tears. Then the Prophet (pbuh) explained to them that the extra share that he gave to the new Muslims of Makkah was not due to their right, but just to win their hearts to Islam.[412]

The prisoners of Hunayn were kept at Je'irrana. A deputation of the respectable persons from the side of the disbelievers came to the Prophet (pbuh) and requested him to release the prisoners. The foster mother of the Prophet (pbuh) Hazrat Haleema who had fed him her milk and had raised him when he was a child, was from this very tribe. The chief of the tribe spoke to the Prophet (pbuh) in a touching way: "There are your paternal and maternal aunts (by the bond of milk) among the captives. By God! If a king of Arabia had sucked the milk of one of our women, we would certainly have expected great favors from him. And we hope much more from you." The Prophet (pbuh) replied to him: "The captives who come to the share of the 'Abdul Muttalib clan are all yours. But for a general amnesty you should submit your request in front of all Muslims when they are together after the Zuhr Salah." The deputation put their submission to the general Muslims accordingly. The Prophet (pbuh) told the Muslims: "I can speak only for my family, but I appeal to all Muslims for the release of the captives." Upon his words the Muhajireen and the Ansar immediately spoke out, "We also free those prisoners who may have come to us as our share." Thus all 6,000 prisoners were freed then and there.[413]

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412 Sahih Al-Bukhari, Kitabul Maghazi, Bab Ghazwa Al-Taif, wa Kitabul Manaqib, Bab Manaqibul Ansar.

413 Tareekhe Tabri, 2: 173, Ibn Hisham, 2: 488-89.

Battle of Tabook

A caravan arriving from Syria reported to the Prophet (pbuh) that Qaysar (Caesar), the ruler of Rome, was preparing to attack Madinah and that the Christian tribes of Arabia had also joined him.[414] The Prophet (pbuh) decided to challenge the Roman army outside the Arab territory so that the internal peace of the country was not disturbed. This battle was with the superpower which was ruling half of the world at that time and had defeated the great Persian Empire in the recent past.[415]

As the Muslims were short of means, they were not prepared to enter into a battle of that magnitude. Also, the distance that they had to cover to meet the advancing army was long, the summer season was at its peak, the fruits in the orchards of Madinah were ripe and ready, and it was time to take care of the harvest and enjoy the sweet and gratifying result of their toil.[416] The Prophet (pbuh) appealed to the Muslims for financial support. Hazrat 'Uthman® contributed 300 camels, 50 horses, and 1,000 dinars to support the expedition. By way of appreciation he was given the title of

"مُجَهِّزُ جَيْشِ الْعُسْرَةِ"

> *"One who helps raises an army at a time of indigence".*[417]

Hazrat 'Abdur Rahman bin 'Awf® gave 40,000 dirhams.[418] Hazrat 'Umar Farooq® gave half of whatever he had in his

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[414] Taabaqat Ibn S'ad, 2: 165.
[415] Rahmatullil 'Aalameen, 1: 136.
[416] Seerat Ibn Hisham, 2: 516.
[417] Sunan Tirmizi, Abwabul Manaqib, Bab 'Uthman bin ''Affan, Musnad Ahmad, 5: 63.
[418] Tafseer Tabri mentions that it was 20,000 dirhams, 10, 191.

house, which was worth several thousand rupees. Whatever Hazrat Abu Bakr® brought to present to the Prophet (pbuh) was not very substantial, but that was all he had: he did not leave a straw at home except the love of Allah and His Prophet, so to say.[419] Abu 'Aqeel Ansari® brought two seers of dates and submitted, "I worked all night and got four seer dates in wage. I left two seers for the family and brought the same amount of dates here to support the cause of Allah." The Prophet (pbuh) appreciated his contribution and asked his men to put the dates over all the valuable articles that were donated.[420]

Thus all companions contributed as much as they could. About eighty-two hypocrites (*Munaafiq*) stayed at home on one excuse or another.[421] 'Abdullah bin Abi Salool, the well-known hypocrite, had convinced them that the Prophet (pbuh) and his Companions would never return from that expedition as they would surely be taken prisoners by Qaysar (Caesar) and exiled to different countries.[422]

The Prophet of Allah (pbuh) left for Tabook with 30,000-strong army[423] He appointed Seba' bin Ghurfuta as his deputy in Madinah and gave the responsibility of taking care of his household to Hazrat 'Ali®.[424]

There was an acute shortage of the animals to ride - one camel for eighteen persons. For lack of provision, the

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[419] Rahmatullil 'Aalameen, 1: 136.
[420] Tafseer Tabri, 10: 197.
[421] Zadul Ma'ad, 3: 529, Ibn S'ad, 2: 165.
[422] Rahmatullil 'Aalameen, 1: 136.
[423] Taabaqat Ibn S'ad, Part Maghazi, p. 119.
[424] Ibn Hisham, 2: 519.

Mujahideen had often to live on the leaves of the trees, due to which their lips were blistered. At places there was no water: they had to obtain drinking water from the entrails of the camels, and thus they had to slaughter the camels, which were already short in number.[425] But they endured the hardships and reached Tabook.

While the Prophet (pbuh) was still in the way, Hazrat ‘Ali reached there. After the departure of the Prophet (pbuh), the hypocrites started teasing him that he was left behind because he was considered unworthy of participating in a battle; some of them said that this was done as a show of mercy to him. Hazrat ‘Ali’s sense of self-respect was hurt so much that he left Madinah and, in order to catch up with the Islamic army, sped up by covering two, three stopovers without rest, and reached the Prophet (pbuh). Due to the scorching heat and the long distance he had covered in speed, his feet were badly swollen. The Prophet (pbuh) told him, "‘Ali! Aren't you happy that you are to me what Haroon was to Musa, although there is no prophet after me?" Thus reassured, Hazrat ‘Ali® returned to Madinah in happiness.[426]

The Prophet (pbuh) stayed in Tabook for a month. The people of Syria were awed by this bold move of the Prophet (pbuh) and gave up their plan to attack Muslims. The suitable time for a battle between the two was destined to come after the death of the Prophet (pbuh).[427]

In Tabook the Prophet (pbuh) delivered a short but comprehensive sermon after a Prayer (Salah), it is being stated with the translation:

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[425] Madaarijun Nabuwwah, 2: 577, 580.

[426] Ibn Hisham, 2: 519-29, Sahih Al-Bukhari, Kitabul Mahjaazi, Ghazwae Tabook.

[427] Rahmatullil ‘Aalameen, 1: 137.

أَمَّا بَعْدُ:

" فَإِنَّ أصْدَقَ الحَدِيثِ كِتابُ اللَّهِ وأوْثَقَ العُرَى كَلِمَةُ التَّقْوَى وخَيْرُ المِلَلِ مِلَّةُ إِبْرَاهِيْمَ وخَيْرَ السُّنَنِ سُنَّةُ مُحَمَّدٍ وَأَشْرَفُ الحَدِيثِ ذِكْرُ اللَّهِ وأحْسَنُ القَصَصِ هَذَا القرْآنُ وخَيْرُ الأمُوْرِ عَوازِمُهَا وَشَرُّ الأمُوْرِ مُحْدَثاتُهَا وأحْسَنُ الهَدْيِ هَدْيُ الأَنْبِياءِ وأشْرَفُ المَوْتِ قَتْلُ الشُّهَداءِ وأعْمَى العَمَى الضَّلالَةُ بَعْدَ الهُدَى وخَيْرُ الأعْمَالِ ما نَفَعَ وخَيْرُ الهَدْى ما اتُّبِعَ وشَرُّ العَمَى عَمَى القَلْبِ واليَدُ العُلْيَا خَيْرٌ مِنَ الْيَدَ السُّفْلَى وَمَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وألْهَى وشَرُّ المَعْذِرَةِ حِينَ يَحْضُرُ المَوْتُ وشَرُّ النَّدامَةِ يَوْمَ القِيَامَةِ ومنَ النَّاسِ مَنْ لا يَأْتِي الصَّلاةَ إلاّ دُبُراً ومنهُمْ مَنْ لا يَذْكُرُ اللَّهَ إلا هُجْراً وَمِنْ أعظَمِ الخَطَايَا اللِّسَانُ الكَذُوْبُ وخَيْرُ الغِنَى غِنَى النَّفْسِ وخَيْرُ الزَّادِ التَّقْوَى ورَأْسَ الحِكْمَةِ مَخَافَةُ اللَّهِ عز وجل وخَيْرُ ما وَقَرَ فِي القُلوبِ اليَقِينُ والارْتِيابُ منَ الكفْرِ والنِّياحَةُ مِنْ عَمَلِ الجَاهِلِيَّةِ والغُلولُ مِنْ حَرِّ جَهَنَّمَ والكَنْزُ كَيٌّ مِنَ النَّارِ والشِّعْرُ مِنْ مَزَامِيرِ إبْلِيسَ والخَمْرُ جُمّاعُ الإِثْمِ وشَرُّ المَآكِلِ مالُ اليَتِيمِ والسَّعِيدُ مَنْ وُعِظَ بغَيْرِهِ والشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أمِهِ، وَمِلاكَ العَمَلِ خَوَاتِمُهُ وَشَرَّ الرَّوَايا رَوَايَا الكَذِبِ وَكُلَّ ما هُوَ آتٍ قَرِيبٌ وسِبابَ المُؤْمِنِ فُسُوقٌ وقِتالُهُ كُفْرٌ وأكْلُ لَحْمِهِ منْ مَعْصِيَةِ اللَّهِ وحُرْمَةُ مالِهِ كَحُرْمَةِ دَمِهِ ومَنْ يَتأَلَّ على اللَّهِ يُكَذِّبْهُ ومنْ يَغْفِرْ يَغْفِرِ اللَّهُ لَهُ ومنْ يَعْفُ يَعْفُ اللَّهُ عَنْهُ ومنْ يَكْظِمِ الغَيْظَ يأجُرْهُ اللَّهُ ومنْ يَصْبِرْ على الرَّزِيَّةِ يُعَوِّضْهُ اللَّهُ ومِنْ يَتّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ ومنْ يَصْبِرْ يُضَعِّفِ اللَّهُ لهُ ومنْ يَعْصِ اللَّهَ يُعَذّبْهُ اللَّهُ، ثُمَّ اسْتَغْفَرَ ثَلاثًا"

"After duly praising and glorifying Allah, he said: Of all the books, the Qur`an contains the truth in the most reliable form. The most dependable word is the word of Taqwa (piety). The best of all Millat (Community) is the Millat (people who follow) of Ibraheem (Alayhisalaam). The best of all ways is the way of Muhammad, the Prophet (pbuh). The remembrance of Allah (Zikr) is the most honorable of all things. The most refined, sublime and pure of all narrations is the Qur`an. The best

deeds are the deeds of courage and ambition, *while the worst among the deeds is a matter that has been invented afterward. The ways of the Prophet (pbuh) are the best. The death of a martyr is the best of all forms of death. The worst form of blindness is going astray after guidance to the truth. A deed is better in comparison to other deeds on the basis of its usefulness. The best way is the way that can be followed by people. The worst blindness is that of heart. The upper hand (that gives) is better than the lower hand (that receives). A short but sufficient amount of wealth is better than a large amount of wealth that makes a person forgetful. The worst penitence is that which is offered at the time of death. The worst remorse is that which a person will feel on the Day of Judgment. Some people come for Prayer, but their hearts remain engaged in the affairs behind. Among them are such persons also who do the Zikr of Allah, but seldom. The greatest in sin is the tongue that tells a lie. The best affluence is the affluence of heart. The best form of provision is the provision of Taqwa (piety). Wisdom means that fear of Allah should be in the heart. The best thing to cherish in heart is Faith (Yaqeen). To foster doubt is (a form) of apostasy. To mourn loudly is a practice of ignorance. Dishonesty in trust will be dealt with punishment in Hell. Wealth and property is the scar of the Fire of Hell. Composing a verse is the musical organ of the Iblees (the Devil). Drinking is the source of all evils. The most abominable provision is to devour the orphan's property.*

Blessed are those who take lessons from others. The real unfortunate is the one who is born unfortunate from the womb of his mother. The essence of a good deed is its good end. The worst word is that which is untrue. The matter which is sure to take place is very close. It is a sin to call names to a Muslim. It is an act of Kufr (unbelief) to kill a Muslim. To backbite a Muslim is declared by Allah as transgression. To take the property of a Muslim unlawfully is forbidden for a Muslim in the same way as is a Muslim's blood forbidden for another Muslim. One who assumes independence in front of Allah is exposed as untruthful. Allah covers the shortcomings of those who cover up the shortcomings of others. He who forgives is forgiven. Allah rewards him who controls his wrath. If a person informs others about a secret that somebody confided to him (Chughli), Allah spreads his disgrace among the people. Allah raises him high who observes patience. He who disobeys Him is punished."[428]

The Prophet (pbuh) then said *Istighfaar* (seeking forgiveness of Allah from any unintentional failing) three times and ended his sermon.

It was during the stay at Tabook that Zulbejadayn® expired. The incident of his death shows how much the Prophet (pbuh) loved a Companion, even if he was poor. His name was 'Abdullah, who had lost his father while still a child. His uncle raised him. When he attained adulthood, his uncle supported him by giving him camels, goats, and slaves, which made his financially quite strong.

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[428] Dalailun Nub'uwa lil Bahiqi, 5:241-242

He heard about Islam and became interested in the message of Tawheed, but he was afraid of his uncle and, so, could not proclaim Islam. When the Prophet (pbuh) returned to Madinah after the conquest of Makkah, 'Abdullah went to his uncle and said, "My dear uncle! I have been waiting for years so that you show an inclination toward Islam and become a Muslim, but there is no change in you. Since I cannot trust my life any longer, I seek your permission to embrace Islam."

His uncle threatened him in fury that if he became a Muslim, he would snatch everything from him, even the bare sheets of clothes that were needed for covering the body. 'Abdullah replied, "Uncle! I will surely become a Muslim and adopt the ways of Muhammad (pbuh). I have become tired of living in polytheism and idolatry. You do as you wish and take care of whatever money and property I have, for I know that ultimately I will have to leave all these things behind in this world. For these things, I cannot reject the true religion." Saying this, he put off the clothes he was wearing and went to see his mother.

Surprised, his mother inquired why he was in that state. He told her that he had become a Muslim and believer in one God. He then requested her to give him something with which to cover his body. She gave him a blanket. Tearing it into two pieces, he used one to cover the lower part of his body and with the other he covered his shoulder and the upper part and left for Madinah. He reached there quite early in the morning and waited in the Masjid for the Prophet (pbuh). When the Prophet (pbuh) came to the Masjid for Morning Prayer (Salatul Fajr), he saw him there and inquired about him. He told the Prophet (pbuh), "My name is 'Abdul 'Uzza. I am a poor traveler and have come to you as one who loves your countenance and seeks

guidance." The Prophet (pbuh) told him, "Your name is 'Abdullah and your title is Zulbejadayn. You stay close to me and live in the Masjid."

Hazrat 'Abdullah joined the group of the People of Suffa. He used to learn Qur`an from the Prophet (pbuh) and kept reciting it with extraordinary enthusiasm and exultation. Once Hazrat 'Umar® noticed that 'Abdullah was engrossed in reciting the Qur`an aloud while others were offering Salah, which was causing inconvenience to them, and wanted to stop him from doing that. The Prophet (pbuh) told him, "`Umar! Don't say anything to him. He has come here by leaving behind everything for the sake of Allah and His Prophet."

When preparations for the Battle of Tabook were in progress, 'Abdullah came to the Prophet (pbuh) and said, "O Prophet of Allah! Pray that I am also blessed with martyrdom." The Prophet (pbuh) asked him to bring some bark of a tree. When he brought it, the Prophet (pbuh) tied it on his arm and prayed, "Lord! I make his blood *Haraam* (forbidden) for the disbelievers." 'Abdullah said, "O Prophet of Allah! But I requested you to pray for my martyrdom." The Prophet (pbuh) told him, "When you step out to fight for Islam and develop a fever and die of it, you will be a martyr." When he reached Tabook, he developed fever and died of it.

Bilal bin Harith Muzni narrates that he saw the burial of 'Abdullah: "It was nighttime. Hazrat Bilal was holding a light and Abu Bakr® and 'Umar® were laying down 'Abdullah's body in the grave. The Prophet (pbuh), who had descended into the grave, was telling them,

"أَدْنِيَا اِلَيَّ أَخَاكُمَا"

'Bring your brother close to me.'

He himself put bricks in the grave and prayed for 'Abdullah in these words, "O Allah! I am pleased with him. You also bless him with Your pleasure." Ibn Mas'ud®, a distinguished Companion, says that he wished so earnestly at that time that he were the person being buried in that grave.[429]

Returning from Tabook when the Prophet (pbuh) reached near Madinah, the Muslims came out to greet him in great exultation; even the ladies who usually stayed at home rushed out of their houses in eagerness. The hypocrites (*Munaafiqeen*) who had stayed back under the assumption that the destruction of the Muslims at the hands of Qaysar (Caesar) was certain, found themselves then in an awkward situation. They, however, came to meet the Prophet (pbuh) and offered false excuses for their failure to accompany him. The Prophet (pbuh) accepted their apologies and forgave them all, except three sincere Companions. They failed to accompany the Prophet (pbuh) to the battlefield for minor reasons, but since they were sincere Muslims, they had to undergo a test, which was quite hard, but befitting the high level of their faith.

One of them was Ka'ab bin Maalik Ansari®. He was among the seventy-three persons who had offered the Bai'ah at 'Oqba, known as the Second 'Oqba Pledge (*Bay'ate 'Oqba Thaaniya*), and was also one of the esteemed poets.[430] He narrates his story in these words:

"My failure to join the Muslim army in the Tabook expedition proved to be a great trial for me. I had neither an intention to do so, nor had I any excuse. I had already made preparations for the journey. I had good she-camels.

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[429] Madaarijun Nabuwwah, Mutarjim, 2: 90-91, Ibn Hisham, 2: 527-28.
[430] Rahmatullil 'Aalameen, 1: 142.

Financially, I had never been so well off. I had also bought two strong he-camels for the journey, although I never had two he-camels before. Others were arranging for things for the journey, but I was not worried at all about such preparations. I had thought that when the army would leave, I would comfortably join it. The day that the Islamic army set out, I had some work and decided to postpone my journey for the next day. Two, three days passed in just laziness and reluctance. Then I realized that the army had covered a distance so long that I would not be able to catch up. I was very aggrieved at what had happened.

"One day when I came out from home, I did not see anybody in the streets of madinah except the hypocrites, who were known for putting off things on one excuse or another, or the disabled. I became extremely sad at the situation. My days passed in that state and the Prophet (pbuh) returned from the expedition. Now I was at a loss to decide what to do, and what to say, and how to escape the anger of the Prophet (pbuh). People suggested to me that I should come up with some excuse, but I felt strongly that only by telling the truth I could find deliverance. I then appeared before the Prophet (pbuh). He looked at me and smiled, which hid his anger. I felt very nervous.

"The Prophet (pbuh) asked me: 'Ka'ab! What made you stay behind? Didn't you have provision to undertake the journey?' I submitted, 'O Prophet of Allah! I had everything, but my self (*Nafs*) made me forgetful, laziness prevailed upon me, and the Devil preyed on me and led me to misery and loss.' The Prophet (pbuh) said, 'Stay at home and wait for the decree of Allah.'

"Some persons told me that if I had come up with an excuse, I would not have faced this difficulty. I replied,

'The divine revelation *(Wahi*) would have exposed my lie and I would have been doomed forever. I am dealing not with a worldly person, but with the Prophet of Allah (pbuh).' After that I inquired of them if the Prophet (pbuh) had given anyone else an instruction to stay at home like me. They replied that Hilal bin Umayya and Marara bin Rabee' had also been given the same instruction. I was a bit consoled that two other good Muslims were facing the same situation like me."

"Then the Prophet (pbuh) ordered that no Muslim should talk to us or give us company. Now living in the world became a burden for us. Those days, Hilal and Marara did not come out of their houses at all, but I was young and bold and used to come out, go to the Masjid, and sit in a corner after the prayers. The Prophet (pbuh) used to glance at me lovingly and observed my anguish, but when I looked toward him, he turned his gaze."

"From Muslims none talked to me, nor did anyone respond to my greetings. One day when I went out of Madinah in great grief, I found Qatada supervising the construction of a building in his garden. He was my cousin and we loved each other very much. I went to him and greeted, but he did not reply and turned his face to the other side. I told him, "Abu Qatada, you know well that I love Allah and His Prophet (pbuh), and that hypocrisy and polytheism have no place in my heart. Then why don't you talk to me?" Abu Qatada kept quiet. When I repeated the same question three times, he said in reply, "Allah and His Prophet (pbuh) know best."

"I felt miserable and cried bitterly. Upon returning to the city, I met a Christian fellow who was looking for me. He handed over a letter of the King of Ghassaan to me. The letter read as follows: 'We have heard that your

Master is angry with you and has turned you out of his presence. Also, as we have learned, others are treating you unkindly and disrespectfully. We are well aware of your worth and status and know that You are not a person to be neglected and mistreated this way. Now, as soon as you read this letter, come to me and see how willing I am to raise you in honor."

"As I read that letter, I felt it was another predicament that had befallen me. I told myself: 'What could be a greater predicament than a situation in which a Christian hoped to deprive me of my faith and invite me to unbelief?' Ingrief, I threw the letter in the fire in front of the messenger and told him, 'Go and tell your king that displeasure of my Master is so much more pleasant to me than his favors and kindness."

"When I reached home, there was a messenger from the Prophet (pbuh) waiting for me at home. He informed me that I was to stay away from my wife. I inquired if I was to divorce my wife. The messenger replied in the negative and clarified that I was simply asked to stay away from her. I sent my wife to her parents. I was informed that Bilal and Marara were also asked to do the same. Bilal's wife, however, went to the Prophet (pbuh) and submitted that since Bilal was weak and aged and since there was no attendant to look after him, she might be permitted to take care of him. The Prophet (pbuh) gave her permission on the condition that she did not share bed with him. She explained that Bilal was so sorrow-stricken that anything like that would not even occur to his mind these days."

"Some persons suggested to me that I should also seek the Prophet's permission to let my wife help me by doing household chores for me. But I told them: 'I cannot dare to ask the Prophet (pbuh) for such a concession. Maybe,

he does not accept my request. I am young and can do my work myself. I do not need help."

"Thus passed fifty days in grief. One night when I was lying on the roof of my house and was aggrieved at my suffering, I heard Hazrat Abu Bakr Siddique® announcing aloud from the height of the Mount Sla', which was close to my house: 'Congratulations to Ka'ab that his repentance has been accepted.' Hearing it, my friends and relatives came running to me and congratulated by saying: 'The repentance of the sincere is accepted.' I put my forehead to the ground to make the prostration of thankfulness to Allah. Then I ran to the Prophet (pbuh) and appeared before him.

"The Prophet (pbuh) was sitting with the Mahajireen and Ansar. Seeing me, the Muhajireen congratulated me, but the Ansar kept quiet. I advanced and greeted the Prophet (pbuh). At that time his face was glowing like the full moon of the fourteenth, as his countenance used to shine when he was happy. He told me, 'Ka'ab! Congratulations for this day, which is the best day for you. Since you were born, no day in your life was more blessed. Allah has accepted your repentance.'

"I submitted, 'O Prophet of Allah! In thankfulness for the acceptance of my repentance I give away all my property for the sake of Allah.' The Prophet (pbuh) did not accept it. I then said, 'Half of it.' The Prophet (pbuh) refused again. I then submitted, 'One-third.' The Prophet (pbuh) replied, 'One-third is okay, although even one-third is a lot.'"[431]

[431] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hadith Ka'ab bin Maalik®.

"The hypocrites were always on the look for an opportunity to create a division among Muslims. They were planning for a long time to construct another Masjid beside the Masjid of Quba on the pretext that the weak and the aged who found it difficult to walk up to the Quba Masjid might conveniently offer Salah in the new Masjid. (As a matter of fact, they needed a center under cover for their anti-Islamic activities.) Abu 'Aamir, who had stealthily reverted to Christianity, had suggested to the hypocrites to create a favorable situation there while he himself wanted to go to Qaysar (Caesar) and invite him to send an army to destroy Islam in Arabia.

When the Prophet (pbuh) was going on the Tabook expedition, the hypocrites approached him and requested that they had constructed a Masjid for the weak and the aged and that if the Prophet (pbuh) kindly led a congregational prayer there, the Masjid would be blessed with Allah's acceptance. The Prophet (pbuh) put it off on the excuse that he was going for a journey and that he would see to it when he returned. When he came back from Tabook, he deputed Hazrat Maalik and Hazrat Ma'an bin 'Adi to go to the Masjid constructed by the hypocrites and set it on fire. The following verse was revealed in this very context:

﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلا الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ لا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا، وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾

"And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger (Muhammad, (pbuh)) aforetime, they will indeed swear that their

intention is nothing but good. Allah bears witness that they are certainly liars. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure [i. e. who clean their private parts with dust (which has the property of soap) and water from urine and stools, after answering the call of nature]" [At-Taubah, 9: 107-08].

The Daws Deputation

The event of Hazrat Tufayl Dawsri's acceptance of Islam has been discussed earlier. When he was returning home after accepting Islam, he requested the Prophet (pbuh) to pray so that his tribesmen accepted Islam at his invitation. The Prophet (pbuh) prayed for him in these words: "Lord! Establish Tufayl as a sign." After reaching home, he met his old father and told him: "Father, now neither I am yours, nor are you mine." Upon his father's inquiry, he explained to him that he had accepted the religion of Muhammad (pbuh) and became a Muslim. His father said, "Whatever is your religion, that is mine, too." Happily, Tufayl asked him to take a bath and wear clean clothes. He then helped him profess Islam. Then his wife came to meet him. He told her the same thing and she also accepted Islam. After that he started preaching Islam to his people in general, but they did not respond favorably.[432]

Hazrat Tufayl® went to the Prophet (pbuh) again and complained that as the sinful practice of adultery was quite common among his people, they were not accepting Islam. The Prophet (pbuh) prayed for his people:

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[432] Zadul Ma'ad, 3: 625.

"اللَّهُمَّ اهْدِ دَوْساً"

"O Allah! Guide the people of Daws to the straight path."[433]

He then instructed Tufayl, "Go, call the people to the religion of Allah and treat them with softness and love."

This time Tufayl's preaching was met with a better response. In the fifth Hijri he came to Madinah with seventy to eighty persons who had accepted Islam at his invitation. But as the Prophet (pbuh) was in Khaybar, he went there and met the Prophet (pbuh). All his companions met the Prophet (pbuh) there for the first time.[434] Hazrat J'afar®, the Prophet's cousin, also came to Taif with new Muslims from Habash (Abyssinia) and met him there. The arrival of Hazrat J'afar® from Habash and of Hazrat Tufayl bin 'Amr from Yemen was a divine sign to the Jews of Khaybar that when the Prophet's message was spreading in such far-off lands, their opposition to Islam on the strength of forts and such material resources was futile.[435]

The Thaqeef Deputation

The first person from the Thaqeef tribe who had come to the Prophet (pbuh) to learn about Islam was Hazrat 'Urwa bin Mas'ud Thaqafi®. He was the chief of his tribe and had represented the Makkans on the eve of the Peace Treaty of Hudaybiya. After the battle with the Hawazin and Thaqeef tribes, he, by virtue of Allah's guidance, traveled to Madinah and accepted Islam. He had ten wives. The Prophet (pbuh) instructed him to keep four of

433 Sahih Al-Bukhari, Kitabul Maghazi, Bab Qissa Daws.
434 Zadul Ma'ad, 3: 625-26.
435 Rahmatullil 'Aalameen, 1: 163.

them and divorce the rest. He did accordingly.[436] This incident bears evidence that Islam does not promote polygamy. It has, in fact, restricted it.

After learning about Islam well, Hazrat 'Urwa® asked the Prophet's permission to return to his people and preach Islam to them. The Prophet (pbuh) warned him that his people would kill him. He told the Prophet (pbuh) that he was truly the beloved of his people and had nothing to fear. He returned to his tribe and started preaching Islam among them. One day when he was engaged in Salah on the roof of his house, somebody shot an arrow at him, due to which he breathed his last.[437]

Although Hazrat 'Urwa did not live to preach, his message that he had introduced to his people did not miss to touch their hearts. Shortly after his death, his tribe sent a deputation of selected persons to the Prophet (pbuh) to gather full information about Islam. This deputation came to the Prophet (pbuh) in the ninth Hijri. The leader of the deputation was 'Abdyalayl, the same person whom the Prophet (pbuh) had met in Taif in the tenth year of his prophethood. He had not only rejected the message, but also ridiculed the Prophet (pbuh) and instigated the street urchins to hoot him and pelt him with stones and mud. The Prophet (pbuh) had said at that time that he would not pray for their destruction, for if they did not accept Islam, their children would. Now the same people, urged by their heart and soul to accept the truth, presented themselves to the Prophet (pbuh).

Hazrat Mugheera bin Sh'oba® submitted to the Prophet (pbuh) that as the people of Thaqeef were from his tribe, he

[436] Dalaele Nabuwwah, 5: 299, Zadul Ma'ad, 3: 498.
[437] Mustadrak Haakim, 3: 713.

would like them to stay in his area so that he could extend hospitality to them. The Prophet (pbuh) replied,

"لا أَمْنَعُكَ أنْ تُكْرِمَ قَوْمَكَ"

"I do not forbid you from extending courtesy to your tribesmen, but let them stay at a place where they may hear Qur`an."

Therefore, tents were pitched for them in the Masjid where they listened to the Qur`an and also saw people offering Salah. This had a positive effect on them and convinced them about the truthfulness of Islam. They decided to accept Islam, but before it, they requested the Prophet (pbuh) that they should be excused from the duty of offering Salah. The Prophet (pbuh) replied,

"لا خَيْرَ فِيْ دِيْنٍ لَيْسَ فِيْهِ رُكُوْعٌ"

"There is no good in a religion if it does not have Salah in it."

Then they said, "Well, then we should be exempted from serving in Jihad and paying Zakah (Poor-due)." The Prophet (pbuh) accepted these terms and assured the Companions that after entering into Islam Banu Thaqeef would themselves follow those injunctions, too.[438]

Kananata ibn 'Abdyalayl, the leader of Thaqeef, asked the following questions to the Prophet (pbuh) on different occasions in this journey:

1. "O Prophet of Allah! What do you say about adultery? People from our tribe often live away from home and there is no way out except adultery." The Prophet (pbuh) replied, "Adultery is forbidden and Allah has commanded about it:

[438] Sunan Abi Dawood, Kitabul Kharaaj, Bab Majaa` fi Khabar Al-Taif.

﴿لا تَقْرَبُوا الزِّنَى إِنَّهُ كانَ فَاحِشَةً وَ سَاءَ سَبِيْلاً﴾

"Come not near to unlawful sex. Verily, it is a Faahishah (i. e. anything that transgresses its limits: a great sin), and an evil way that leads one to Hell unless Allah forgives him)" [Al-Isra`, 17: 32].

2. "O Prophet of Allah! What do you say about usury? It is, in fact, our property." The Prophet (pbuh) replied, "Take back just the amount that is principal. Allah has said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوْا اتَّقُوْا اللّهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبَوا﴾

"O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward)" [Al- Baqarah, 2: 278].

3. **"**O Prophet of Allah! What do you say about wine? It is a local product and we cannot live without it." The Prophet (pbuh) said, "Allah has declared wine as unlawful. He says in the Qur`an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansaab and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful" [Al-Maaidah, 5: 90].

Next day he came to the Prophet (pbuh) and said, "We accept what you told us yesterday. But what about *Rabba*? *Rabba* is the feminine gender of *Rabb* and referred to the goddess that they worshipped. The Prophet (pbuh) said, "Demolish it." He said nervously, "Oh, if the *Rabba*

learns that you intend to demolish it, it will surely bring destruction upon us." Hazrat 'Umar® thereupon spoke to him, "So sad, O Ibn 'Abdyalayl! Do you not understand this much that *Rabba* is just stone?" Unable to answer, Ibn 'Abdyalayl retorted, "'Umar! We are not here to talk to you." Then he turned to the Prophet (pbuh) and said, " You take the responsibility of demolishing it, for we will never do it." The Prophet (pbuh) said, "I will send someone to do the job." A member of the deputation added, "Send that person after us, not with us." All the members of the deputation accepted Islam and requested the Prophet (pbuh) at the time of departure that he should appoint an Imam for them. A member of the deputation, 'Uthman bin Abul 'Aas, had utilized his time in Madinah to learn the Qur`an and the injunctions of Islam from the Prophet (pbuh) or from Abu Bakr®. The Prophet (pbuh) appointed him the Imam.

While in the way, the members of the deputation consulted one another and decided to conceal their Islam from their people for some time. Upon their return, when the people of their tribe inquired about the outcome of the deputation, they said, "We encountered there a person who was harsh-natured and sharp-tongued and who asked us to do things, such as breaking down Laat and 'Uzza, giving up dealing in usury, and treating drinking and adultery as unlawful, which we firmly refused. The members of the deputation then told their tribesmen to prepare their arms, get ready for fighting, and repair the fort. For two days they kept quiet. The third day the tribesmen started talking among them that when the whole Arabia was surrendering to Muhammad (pbuh), how it would be possible for them alone to oppose him. They asked the members of the deputation to go back to the

Prophet (pbuh) and accept peace on whatever terms he offered it.

The members of the deputation then told their people: “Now we tell you the truth. We found Muhammad (pbuh) perfect in piety, observance of promise, mercy, and truthfulness. We all, you included, received great blessings from this journey.” The tribesmen complained, “Why did you hide it from us and thus put us under such stress?” The members of the deputation replied, “Just to make sure that you discard your arrogance.” Then they accepted Islam.

After a few days the team sent by the Prophet (pbuh) to demolish the idols reached Taif under the leadership of Hazrat Khalid®. When they got ready to demolish the idol of Laat, men and women and the children of Thaqeef assembled out of curiously to watch. When Hadhr Tamgheera bin Sh’oba launched the first strike on the idol, he by chance slipped and fell down. The people of Thaqeef, still weak in faith in Islam, shouted and said, “God pushed down Mugheera, and *Rabba* killed him.” They also said, “No matter what you do, you cannot demolish it.”

Hazrat Mugheera bin Sh’oba told the people, “O people of Thaqeef! How foolish you are! What can this piece of stone do? Take refuge in the security provided by Allah and worship Him alone.” Then he closed the door of the temple and broke down the idol. After that he climbed the walls and started dismantling them. The other Muslims also joined him in dismantling the walls. Soon the place of worship of the idol Laat was down to earth. The priest of the idol said, “The foundation of the temple will surely destroy the Muslims.” Hazrat Mugheera heard it and he dug up the foundation, too. This incident helped in the

strengthening of the Islamic faith in the hearts of the people of Taif.[439]

The 'Abd Al-Qays Deputation

When the 'Abd Al-Qays deputation came to Madinah, the Prophet (pbuh) asked which tribe they were from. They mentioned that they were from the Rabi'a tribe. The Prophet (pbuh) welcomed them. They mentioned that as the hostile tribe of Mudhar resided in between, they could come to Madinah only in the months in which hostility (fighting among the tribes) was forbidden. They requested that the Prophet (pbuh) should teach them necessary injunctions of Islam so that they as well as other members of their tribe could act upon them. The Prophet (pbuh) instructed them to act upon four things and abstain from four things. The things that he commanded them to do were as follows:

1. To believe in One God, which obliged them to testify that "there's no deity worthy of worship except Allah and that Muhammad (pbuh) is His Prophet".
2. To offer Salah.
3. To Pay Zakah.
4. To fast in Ramadan, and to give away the fifth part of the war booty (*Khums*).

The other four things that the Prophet (pbuh) forbade them from were as follows:

1. Dubba
2. Hantum
3. Naqeer

[439] Zadul Ma'ad, 3: 596-599, Dalaele Nabuwwah lil Bayhaqui, 5: 299-304.

4. Muzaffat.[440]

He asked them to remember these things and tell the others about them.

They inquired the Prophet (pbuh) if he was familiar with *Naqeer*. He replied, "Yes, I am. You dig into the date tree a hole, put dates in it, then fill it in with water, and let it ferment. When its fermentation settles down, you drink it. It is intoxicating and it is possible that a person under its influence kills a relative as close as a cousin." (Surprisingly enough, there was a person in that deputation who had killed his cousin under the influence of *Naqeer*.)

They then inquired of the Prophet (pbuh) what kind of container they should use for drinking water. The Prophet (pbuh) told them to use *Mushk* (the leather container). They said that as their area abounded with rats, such leather water containers were usually damaged. The Prophet (pbuh) replied, "Even if they were damaged."[441]

There was a person named Jarud bin Mu'alla in the deputation, who was a Christian. He asked the Prophet (pbuh), "O Prophet of Allah! I follow a religion at this time. If I give it up to accept your religion, do you stand surety?" The Prophet (pbuh) replied, "Yes, I do, because the religion I am inviting you to is better than the religion you are following." Hearing this, Jarud and other Christians also embraced Islam.[442]

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[440] *"Dubba"* was made of dried skin of goat. *"Hantum"* was a kind of green colored pitcher. *"Naqeer"* was a container carved out of the root of a tree. "*Muzaffat"* was a pot painted with tar. Since, all these kinds of containers were used for keeping wine the Prophet (pbuh) disallowed their use.

[441] Dalaelun Nabuwwah, 5: 366.

[442] Dalaelun Nabuwwah, 5: 328, Ibn Hisham, 2: 575.

The Banu Haneefa Deputation

The Banu Haneefa deputation came to Madinah to meet the Prophet (pbuh). It was due to the efforts of Hazrat Thumama bin Uthaal® that the message of Islam was introduced in that area. The members of this deputation accepted Islam after coming to Madinah. Musaylama the Liar (*Musaylama Kazzaab*) was also in the deputation. He started telling the people of Madinah that if he was nominated as the Prophet's deputy to take over after him, he would accept Islam. When the Prophet (pbuh) heard about it, he pointed at an ordinary stick of date tree he was holding and said: "I would not accept Bai'ah from him even for this stick. If he will not accept Islam, Allah will destroy him. I have been informed of his ultimate end. I had a dream in which I saw that I had two bracelets of gold in my hands that looked unpleasant to me. In the dream itself I was guided by a Revelation (Wahi) that I should blow them away. I blew upon them and they disappeared. I understand that the two bracelets represent Musaylama of Yamama and 'Anasi of San'a."[443]

The Tay Deputation

The deputation of the Banu Tay tribe came to Madinah and met the Prophet (pbuh). Its leader was Zaydul Khayl. The Prophet (pbuh) said about him, "Whoever from Arabia was praised in front of me, on meeting I found him less than that, except Zaydul Khayl." The Prophet (pbuh) then changed his name to "Zaydul Khayr." After obtaining necessary information, all the members of the deputation embraced Islam.[444]

The deputation of the Al-Ash'ariya tribe also came from Yemen. Upon their arrival, the Prophet (pbuh) said:

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[443] Sahih Al-Bukhari, Kitabul Maghazi, Bab Wafd Bani Haneefa.
[444] Ibn Hisham, 2:577.

"The people of Yemen have come whose hearts are very soft and tender. Iman (The Islamic Faith) is of the people of Yemen and wisdom is of the people of Yemen. Humility is a quality of those who herd the goats, while pride and arrogance are found in those who herd camels and live in the East."[445] When this deputation entered Madinah, its members were reciting the following verse:

غَدًا نَلْقَى الأَحِبَّهْ مُحَمَّدًا وَحِزْبَهْ

"Tomorrow we will meet our friends, Muhammad (pbuh) and his Companions."[446]

The Azd deputation

This deputation consisted of seven members. When the Prophet (pbuh) saw them, he showed a liking for their appearance and asked, "Who are you people?" They replied, "We are *Mo`min* (true believers)." The Prophet (pbuh) said, "A claim has a reality behind it. What is the reality of your word and Iman (Faith)?" They replied, "We possess fifteen qualities. Five are those which we heard from your messengers, the other five are such which you commanded to put into practice, and the rest five are those which we had been practicing from before." Then they explained these things in this way:

"The five things that your preachers asked us to testify are these: Faith in Allah, angels, Allah's books, Allah's prophets, and life after death.

"The five things we were instructed to follow are these: To say:

"لا اِلَہَ اِلا اللہُ"

(There's no deity worthy of worship, but Allah);

[445] Sahih Al-Bukhari, Kitabul Maghazi.
[446] Musnad Ahmad, 3:105-155

to establish Salah five times a day; to pay Zakah (poor-due); to fast in the month of Ramadan; and to perform Hajj, if one has necessary resources.

"The five things that we already knew are these: To thank Allah when we are blessed with sufficient means, to remain patient when faced with an affliction, to remain content with the divine will, to remain steadfast when faced with a trial, and not to use abusive words even for the enemy."

The Prophet (pbuh) commented, "Those who taught these things were wise and learned. Their wisdom reflects that they were perhaps the Prophets. Now I will teach you five more things so that the number comes to twenty.

1. Don't accumulate such things that you may not eat.
2. Don't construct a house in which you may not live.
3. Don't compete with others in things that you will have to leave tomorrow.
4. Fear Allah, to Whom you have to return and present yourself.
5. Develop eagerness for things that may benefit you in the hereafter, where you will live forever.

These people remained firm on these teachings of the Prophet (pbuh).[447]

Farwa bin 'Amr was the governor of the northern part of Arabia which was under the control of Qustuntuniya (Constantinople). The capital of his state was Ma'aan. The adjacent area of Palestine (Falastine) was also in his jurisdiction. The Prophet (pbuh) sent him a letter inviting him to Islam. He accepted Islam. He also sent a messenger to the Prophet (pbuh) and sent with him an expensive

[447] Zadul Ma'ad, 3: 672-73, Al-Asaba, 3: 151.

mule, which was white. When the king of Qustuntuniya (Constantinople) learned about it, he called him back and tried to persuade him to renounce Islam. When Farwa refused, the king imprisoned him and later hanged him in Palestine near the 'Afraa` Pond. Before being hanged, he recited the following verse:

بَلِّغْ سَرَاةَ الْمُسْلِمِينَ بِأَنَّنِيْ سِلْمٌ لِرَبِّيْ أَعْظُمِيْ وَمَقَامِيْ

(Convey my message to the Muslim soldiers,
That my head and bones are ready for sacrifice before the Lord.)

The Hamdaan Deputation

The Hamdan tribe resided in Yemen. Hazrat Khalid bin Waleed® was sent to them to convey the message of Islam. He stayed among them for quite some time, but they did not accept Islam. Then the Prophet (pbuh) sent Hazrat 'Ali Murtuza® to preach Islam to them. At his invitation, as Allah willed, the whole tribe embraced Islam in one day. When the Prophet (pbuh) received a letter from Hazrat 'Ali® containing this information, he fell in prostration to thank Allah and prayed for the tribe in these words:

"اَلسَّلامُ عَلَى هَمْدَانَ"

"May the people of Hamdaan live in peace."[448]

These were the same people who had accepted Islam at the hands of Hazrat 'Ali and had come to Madinah to meet the Prophet (pbuh).

Tariq bin 'Abdullah narrated that once when he was standing in the Al-Majaaz Marketof Makkah, he noticed a person who was proclaiming:

"يَا أَيُّهَا النَّاسُ قُوْلُوْا لا اِلَهَ اِلا اللّٰهُ تُفْلِحُوْا"

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[448] Sunan Bayhaqui, 2: 369, Sahih Al-Bukhari, Kitabul Maghazi.

"O people! Say la ilaha illallah (There is no deity worthy of worship except Allah); you will be successful)"

There then appeared another person right behind him who was calling aloud,

"يَا أَيُّهَا النَّاسُ لا تُصَدِّقُوْهُ فَإِنَّهُ كَذَّابٌ"

"O People! Do not consider him truthful; he is a liar."

Upon enquiry, Tariq was told that the first person was a member of the Bani Hashim tribe who thought that he was a Prophet, and the other one was his own uncle 'Abdul 'Uzza (Abu Lahab). Tariq said that once he went to Madinah with some persons from his tribe to buy dates from there. When they reached near the city, they stopped to change the dress. In the meantime a person approached them and after greeting them inquired about them. He had two old sheets over him. They told him that they were from Rabdha and had come to Madinah to buy dates. They had a red camel, which was reined. That person asked Tariq's associates if they wanted to sell it. They told him that they would sell it for a certain amount of dates that they mentioned. The person did not bargain. He simply took the camel by its reins and walked away to the city.

"After he left, Tariq's tribesmen realized that they had made a mistake to let a stranger take away their camel while they had not made any arrangement for collecting money from him. There was a lady with them, a relative of the chief of the tribe. She spoke to them confidently that she had seen the countenance of the person which shone like the full moon and that a person of such a countenance would never cheat. She promised the tribesmen that if that person did not appear, she would pay them the price of the camel. While they were still

discussing the matter, there came a person from the city and told them that he was sent by the Prophet (pbuh) to pay them the price of the camel and an additional amount of dates to host them. They ate well and found the dates for the price of the camel full in measure. When they entered the city, they saw that the same person was delivering a sermon from the pulpit of the Masjid. Tariq said that he heard the following words from him:

"تَصَدَّقُوْا فَإِنَّ الصَّدَقَةَ خَيْرٌ لَّكُمْ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى أُمَّكَ وَ أَبَاكَ وَأُخْتَكَ وَأَخَاكَ وَ أَدْنَاكَ أَدْنَاكَ"

> *"O people! Give charity, for giving charity is better for you. The hand that gives is superior to the hand that receives. Give to your mother, father, sister, brother, then the close relatives, and then other relatives."*[449]

The Najeeb Deputation

Thirteen persons from the Najeeb tribe came to Madinah to bring to the Prophet (pbuh) the Zakah on the property and animals of their people. The Prophet (pbuh) asked them to take back the Zakah and distribute it among the poor of their tribe. They said, "O Prophet of Allah! We have brought to you whatever was left after giving the needy in our tribe." Hazrat Abu Bakr® commented, "O Prophet of Allah! No deputation better than this has come here yet." The Prophet (pbuh) said upon it: "Guidance is in the hands of Allah the Magnificent. When Allah wants to do a favor to a person, He opens his heart for Iman." They asked the Prophet (pbuh) some questions; the Prophet (pbuh) dictated answers for them in writing. They were very eager to learn

[449] Zadul Ma'ad, 3: 646-47. Imam Hakim has mentioned this narration in Mustadrik, Imam Zahabi has corrected it.

the Qur`an and Sunnah (Prophetic Traditions), and, so, the Prophet (pbuh) specially deputed Hazrat Bilal® to stay with them and help.

The people of this deputation showed much restlessness for returning home. When they were asked about it, they said that they wished to reach their people as soon as possible so that they could inform them about the effulgence they had received from the sight of the Prophet (pbuh), the blessings of his words, and the other benefits they had received there. The Prophet (pbuh) gave them gifts and bade them farewelll. At the time of departure, the Prophet (pbuh) asked them if anyone from them was left behind. They replied in the affirmative and said that they had left behind a young man from their tribe to guard their belongings. The Prophet (pbuh) asked them to send him to the Prophet (pbuh). Upon arrival, the young man told the Prophet (pbuh) that as his tribesmen were generously treated by the Prophet (pbuh), he too wished to be obliged. The Prophet (pbuh) asked him what he wanted. He said, "My submission is different from that of my tribesmen, although I acknowledge that they have come here in the love of Islam and have also brought Zakah." The Prophet (pbuh) wished to know what he wanted. He submitted, "I came from my home only with a desire to request you to pray for me that Allah forgives me, shows mercy to me, and blesses my heart with contentment."

The Prophet (pbuh) prayed for him accordingly. In the tenth Hijri when the Prophet (pbuh) went for Hajj, the people of that tribe met him again. The Prophet (pbuh) inquired of them the welfare of that young man. They informed him, "O Prophet of Allah! We have not seen a person like him before and we have not heard of a contented person like him before. Even if the wealth of the

whole world is being distributed in front of him, he would not throw a glance at it."[450]

The Bani S'ad Hazeem Deputation

When this deputation arrived, the Prophet (pbuh) was offering *Salatul Janaza* (The Burial Prayer) for a dead person. They did not join, thinking that they should not do anything before seeing the Prophet (pbuh). They, therefore, waited aside. After the Salah was over, the Prophet (pbuh) called them and asked, "Are you not Muslims? Why did you not join the prayer for your dead brother?" They replied, "We thought that we were not entitled to do anything in Islam before offering Bai'ah (Pledge) to you." The Prophet (pbuh) explained to them, "You had become Muslims since you had declared your faith in Islam." At that time the Muslim youth whom they had deputed to guard their animals of ride also came there. They remarked about him,

"أَصْغَرُ الْقَوْمِ خَادِمُهُمْ"

"O Prophet of Allah! He is younger to us and is our attendant." The Prophet (pbuh) replied, "A person younger in age is indeed an attendant to his elders. May Allah bless him." This prayer was accepted in his favor in this way that he became the Imam of his people and the one most learned in the Qur`an. When this deputation returned to its people, the whole tribe embraced Islam.[451]

The Bani Asad Deputation

This deputation comprised ten persons. Waabesa bin Ma'bad and Khuwaylad were with them. They came to the Prophet (pbuh) while he was present in the Masjid with his Companions, and one of them said, "O Prophet of Allah! We testify that God is one, without a partner, and that you

450 Zadul Ma'ad, 3: 650-51, Ibn S'ad, 1: 323.
451 Zadul Ma'ad, 3: 652, Ibn S'ad, 1: 329.

are His bondsman and Prophet. See O Prophet of Allah! We came to you ourselves. You did not send anyone to us." Upon it the following verse of the Qur`an was revealed:

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لا تَمُنُّوا عَلَيَّ إِسْلامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾

> *"They regard as favor to you (O Muhammad, (pbuh)) that they have embraced Islam. Say: 'Count not your Islam as a favor to me. Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true" [Al-Hujurat, 49: 17].*

Then those people inquired how it was to take an omen from the animal calls or such other things. The Prophet (pbuh) forbade them from such things. Then they inquired about the practice of drawing lines and its validity. The Prophet (pbuh) told them, "A Prophet had taught it to his people. If someone has authentic information about it (i.e. what that Prophet had taught about it), it is, indeed, true knowledge. [452]

The Bahra' Deputation

When this deputation reached Madinah, it stopped in front of the house of Hazrat Miqdad® and got down from their camels there. Hazrat Miqdad® asked his family to prepare food for them, then went to the guests to welcome them, and brought them home. The family served the guests the food called *Hays* which is prepared with Sattu and dates cooked in ghee; sometimes fat is also added. From the same dish he sent some amount of food to the Prophet (pbuh). The Prophet (pbuh) ate a little from it and returned the bowl. Hazrat Miqdad® put the same bowl with the

[452] Zadul Ma'ad, 3: 654, Ibn S'ad, 1: 292.

food left in it in front of the guests both times, lunch and dinner, for several days. They ate to their satisfaction from it, but the amount of food did not decrease. One day the guests inquired Hazrat Miqdad how he could afford to serve them such good and delicious dish both times every day, whereupon he explained to them: "This is all due to the blessings of the Prophet (pbuh). This food has been touched by his fingers." Hearing it, all of them said in faith, "Truly, he is the Prophet (pbuh) of Allah." They stayed in Madinah for some more time, learned the Qur`an and the tenets of Islam, and then returned home.[453]

The Howlaan Deputation

They were ten people who came to meet the Prophet (pbuh) in the tenth Hijri. They told the Prophet (pbuh) that they also represented their tribesmen whom they had left behind. They said, "We bear faith in God and His Prophet and have come to you covering such a long distance and profess that we feel that Allah and His Prophet have this way shown kindness and favor to us. We have come here just to meet you." The Prophet (pbuh) replied,

"مَنْ زَارَنِيْ بِالْمَدِيْنَةِ كَانَ فِيْ جِوَارِيْ يَوْمَ الْقِيَامَةِ"

"He who came to meet me at Madinah will be my neighbor on the Day of Judgment."

He then inquired of them about *'Amm Anas*, an idol which that tribe used to worship. The members of the deputation replied, "By the grace of Allah, your teaching has been adopted in place of the worship of that idol. There are only a few old men and women who still worship it. Now we will demolish it as soon as we return from here. We lived under misguidance and evil for long."

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[453] Zadul Ma'ad, 3: 655-56, Ibn S'ad, 1: 331.

The Prophet (pbuh) asked them, "Tell me about any incident that took place there." They narrated, "O Prophet of Allah! Once we gathered a hundred bulls and slaughtered them the same day in the name of *'Amm Anas* and then left them there for the wild animals to eat, although we ourselves were very much in need of animals and their meat." They also added, "We used to specify the share of *'Amm Anas* in our cattle and harvest. When a person gathered his agricultural produce, he specified its middle part for *'Amm Anas*, while one side of it was specified for God. If the harvest was hit by bad weather, we gave the share of God to *'Amm Anas*, but we did not ever give *'Amm Anas's* share to God."

The Prophet (pbuh) taught them necessary tenets of Islam and instructed them specifically in the following:

1. To honor a promise;
2. To pay back the trust;
3. To treat the neighbor well;
4. Not to oppress anyone. He also told them: "Tyranny will turn into darkness on the Day of Judgment."[454]

The Makhaarib Deputation

These were ten persons who came as representatives of their tribe. Hazrat Bilal® was deputed to host them and he brought food to them both times. One day the Prophet (pbuh) allowed them to stay in his company between the Zuhr Salah and 'Asr Salah. He looked at a person intently and said, "I have seen you before." He replied, "Sure, O Prophet of Allah! It was in the market of 'Ukkaaz where you used to call people to Islam in the early days of your preaching. You had seen me there and had spoken to me. I

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[454] Zadul Ma'ad, 3: 662, Ibn S'ad 1: 324.

had responded very harshly and refused your invitation very indecently.” The Prophet (pbuh) remembered the incident. He then added, “O Prophet of Allah! That day none among my associates was severer in opposing you and farther from Islam than me. All my associates died on their traditional faith, but Allah kept me alive and, thanks to Him, He guided me to bear faith in you.” The Prophet (pbuh) commented, “The hearts of people are in the hands of Allah the Magnificent.” He requested the Prophet (pbuh) to seek Allah’s forgiveness for his life before Islam. The Prophet (pbuh) told him: “Islam obliterates all transgressions that a person has committed in the state of unbelief (Kufr).”[455]

The Bani ‘Abas Deputation

This deputation came to the Prophet (pbuh) four months before his death. They were the people of Najran and had already embraced Islam. They submitted to the Prophet (pbuh): “We have heard from the preachers of Islam that you teach that

"لا اِسْلامَ لِمَنْ لا هِجْرَةَ لَهُ"

“His Islam is not trustworthy who did not make Hijrah (Migration) for it.”

We are the owners of money, property, and cattle, which are the sources of our sustenance. But if our Islam is not acceptable without Hijrah, how will our money and property help us and what will be the use of the cattle? It is better then that we sell everything off and present ourselves to you.” The Prophet (pbuh) replied,

"اِتَّقُوْا اللهَ حَيْثُ كُنْتُمْ فَلَنْ يَلِتَكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا"

[455] Zadul Ma’ad, 3: 663, Ibn S’ad, 1: 299.

"Stay wherever you live and adopt Taqwa (fear of Allah and piety). Your deeds will not fetch lesser rewards in any way."[456]

The Ghamid Deputation

This deputation consisting of ten persons came to the Prophet (pbuh) in the tenth Hijri. They stopped outside Madinah, left a boy there to guard their belongings, and came to the Prophet (pbuh). As soon as the Prophet (pbuh) saw them, he asked them whom they had left behind to guard their luggage. They replied that it was a boy. The Prophet (pbuh) told them: "After you left the place, the boy fell asleep, and availing of the opportunity, a thief stole a watch from the luggage." One member of the deputation spoke out, "O Prophet of Allah! That watch was mine." The Prophet (pbuh) told him: "Don't worry. The boy woke up soon after, ran after the thief, and caught hold of him. The stolen goods were recovered from him." When the deputation returned to the place where they had left their things, the boy on guard narrated the story of theft with exactly the same details. All the members of the deputation accepted Islam. The Prophet (pbuh) deputed Hazrat Ubay bin Ka'ab® to teach them the Qur`an and the tenets of Islam. When they got ready to leave, they were given the tenets of Islam in writing.[457]

The Bani Fazara Deputation

When the Prophet (pbuh) returned from the Tabook expedition, a deputation of Bani Fazara came to meet him. There were fifteen persons in it. They professed Islam. They had come riding weak camels. When the Prophet (pbuh) inquired them about the condition of their villages,

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[456] Zadul Ma'ad, 3: 670, Ibn S'ad, 1: 295.
[457] Zadul Ma'ad, 3: 671, Ibn S'ad, 1: 345.

they thus spoke, “O Prophet of Allah! The villages have been hit by famine, the cattle have died, the gardens have dried up, and the children are starving. Pray that Allah may answer our prayers. You intercede with Allah for us and Allah intercedes with you on our behalf.” The Prophet (pbuh) replied indignantly, “Allah is above such assumptions, may you be disgraced!” I will intercede for you with Allah, but with whom will Allah intercede? He is the Lord, and there is none worthy of worship except Him. He is the greatest of all and He alone rules over the skies and the earth.”

The Prophet (pbuh) then prayed for rain for them. In the following words:

"اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيْثًا مَرِيْئًا مَرِيْعًا طَبَقًا وَاسِعًا، عَاجِلاً غَيْرَ آجِلٍ نَافِعًا غَيْرَ ضَارٍّ اللَّهُمَّ سُقْيَا رَحْمَةٍ لاَ سُقْيَا عَذَابٍ، وَلاَ هَدْمٍ ، وَلاَ غَرَقٍ وَلا مَحْقٍ, اَللَّهُمَّ اسْقِنَا الغَيْثَ وَانْصُرْنَا عَلَى الأَعْدَاءِ"[458]

“O Allah! Send down rain so that Your bondsmen and animals are satiated. Extend Your mercy. Bring the dead villages to life. Lord! We turn to You as ones in dire need. Send the rain that relieves, comforts, and reaches soon and is not delayed, benefits and does not harm, and satiates us to the full. O Allah! Bless us with rain by Your mercy, and strike us not with punishment, destruction, deluge, or annihilation. Lord! Bless us with sufficient rain and help us overcome our enemies.”

[458] Zadul Ma’ad, 3:653-654; Ibn Sa’ad, 1:297; the words of dua is also present in Sunan Abi Da’ud, Mustadrak Hakim and Sunan Bahiqi.

The Salaamaan Deputation

In this deputation there were seventeen people who accepted Islam after appearing before the Prophet (pbuh). Among them was one named Habeeb bin 'Amr. He asked the Prophet (pbuh) which deed was the best? The Prophet (pbuh) replied, "To offer Salah on time." They submitted, "The rain has not come down in our area yet. Pray for us." The Prophet (pbuh) prayed for them in these words: "O Allah! Bless their area with rain." Habeeb requested him, "O Prophet of Allah! Lift your auspicious hands and then supplicate." The Prophet (pbuh) smiled and then prayed for them by lifting his hands. When the deputation returned from Madinah, they were told that rain had poured down there the same day that the Prophet (pbuh) had prayed for them.[459]

The Najran Deputations[460]

As narrations recorded in the books of Ahadeeth suggest, the deputations of the Christians of Najran seem to have come to the Prophet (pbuh) two times. The details are as follows:

The First Narration: It is mentioned in the narration of Abu 'Abdullah Haakim that the Prophet (pbuh) wrote a letter to the people of Najran to invite them to Islam. When Usquf (the Bishop) read it, he started shivering. He immediately called Sharjeel bin Wada'a who was from the Hamdaan tribe and was so powerful that the ruler, or his advisor, or the clergy did not take a decision without consulting him. The Bishop gave him the letter and after letting him read it, he asked him, "Abu Maryam! Tell me what do you think (of this letter)? Sharjeel replied, "As you know, God had promised to Prophet Ibraheem

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[459] Rahmatullil 'Aalameen, 1: 183, reference Zadul Ma'ad.

[460] This whole incident is recorded in Zadul Ma'ad and Dalaele Nabuwwah.

(Alayhisalaam) that the children of Ismail (Alayhisalaam) will also be blessed with prophethood. This may be the person (who has been blessed with prophethood). But since this is a matter relating to prophethood, what can I suggest! Had it been a worldly matter, I could have given my suggestions.” The Bishop then asked him to take a seat. After it he called another person called ‘Abdullah bin Sharjeel who was from the Hemyar tribe, and sought his opinion after showing him the letter of the Prophet (pbuh). He also gave the same reply. The Bishop then called the third person, Jabbar bin Qays, who was from Banu Al-Harith bin Ka’ab tribe. He showed him the Prophet’s letter and sought his opinion, too. He, too, gave the same reply.

Seeing that none was able to help, the Bishop ordered to ring the church bells and to hang curtains of sackcloth over the church, which was a way to announce that an emergent situation had befallen, if it was daytime. At night the bells were rung and fire was ignited at a hill. Seventy-three villages were under this church, which contained more than 100,000 men who were adept warriors. The expanse of the upper side and the lower side of the valley was as wide as a horse rider could cover in a day. When the people of the area, who were Christians, gathered there, the Bishop read to them the letter of the Prophet (pbuh) and asked them what to do about it. It was decided after consultation that Sharjeel, or ‘Abdullah, or Jabbar should be sent to Madinah to meet the Prophet (pbuh) and find out necessary details.

They reached Madinah and stayed in the company of the Prophet (pbuh) for a few days. They asked the Prophet (pbuh) about Hazrat ‘Isa (Alayhisalaam). Upon it were revealed the following verses of the Qur`an:

﴿إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ﴾

"Verily, the likeness of 'Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: 'Be!' – and he was./ This is the truth from your Lord, so be not of those who doubt. /Then whoever disputed with you concerning him ['Isa (Jesus)] after (all this) knowledge that has come to you [i. e. 'Isa (Jesus) being a slave of Allah, and having no share in Divinity], say: (O Muhammad, (pbuh)) 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allah upon those who lie'" [Aale 'Imraan, 3: 59-61].

On the revelation of these verses, the Prophet (pbuh) called Hazrat Hasan® and Hazrat Husain®, his grandsons, for *Mubahila* referred to in the above Qur`anic verse. Sayyida Fatma® also came and stood behind the Prophet (pbuh).

The Christians stepped aside for consultation. Sharjeel suggested, "It is not easy to form an opinion about Muhammad. In fact, we are representing here the people of the whole valley. I think that if Muhammad (pbuh) is a king, even then it is not proper to enter into a *Mubahila* with him, because then of all the Arab tribes we alone will become the thorn of his eyes. But if he is a prophet in line with the previous prophets, then after his invoking a curse in *Mubahila* we will surely be doomed forever. In my opinion the best for us is to surrender to him and agree to pay Jizya to him, because, as I understand, he is not a

harsh person." The two companions agreed with Sharjeel, and accordingly they informed the Prophet (pbuh) that instead of entering into *Mubahila,* they would like the Prophet (pbuh) to fix an amount of Jizya for them.

Next day an amount of Jizya was fixed for them and a document of agreement was prepared according to which the Prophet (pbuh) gave them very generous concessions. This document was written by Hazrat Mugheera®, a Companion, and had the names of Abu Sufyan bin Harb, Ghaylaan bin 'Amr, Maalik bin 'Awf, and Aqra' bin Haabis as witnesses. This document was given to the Christians.

The deputation then returned to Najran. The Bishop and other dignitaries came out to the distance of a stopover to welcome them. The deputation gave the document of agreement to the Bishop. While walking, he started reading it. His cousin Bishr bin Mu'awiya, popularly known as Abu 'Alqama, was also looking at the document. He became so engrossed in reading it that he lost balance and fell off his camel. In rage, he said, "Woe to the person who has put us in such distress." He referred to the Prophet (pbuh). The Bishop quickly warned him, "Watch your words! By God, he is a Prophet in line with the previous Prophets (*Nabiye Mursal*)."

Bishr was shocked to hear the words of the Bishop and suddenly declared, "By God, I will now unsaddle my camel only after meeting him." Saying this, he turned his camel toward Madinah and set out to meet the Prophet (pbuh). The Bishop came after him and tried to stop him by saying, "Listen to me and try to understand my intention. I said this (that Muhammad (pbuh) was a true Prophet) to cover up so that the tribes under our influence do not blame us for accepting the terms set by Muhammad (pbuh), although the other tribes, which are lesser than us in strength and honor, have not surrendered to him yet. But Bishr continued his

journey and replied to the Bishop, "No, I will not stop now. You could never say such a thing unless you know it at heart that it is true." He reached Madinah and after accepting Islam, stayed there in the Prophet's company until he met his death as a martyr.

When the deputation reached Najran, a monk (*Raahib)* who had taken a life of seclusion and lived in the upper part of the church for years, came to know about the Prophet (pbuh) from someone. He started calling people aloud to take him down immediately and threatened to jump down from the upper storey where he used to live, if they delayed. Coming down, he also set out to meet the Prophet (pbuh) with presents. When he reached Madinah, he presented to the Prophet (pbuh) a bowl, a stick, and a sheet of cloth. That sheet was preserved up to the days of the 'Abbasid Caliphs. He stayed in Madinah for some time, learned the teachings of Islam, and then went to Najran with the permission of the Prophet (pbuh). He also promised to return.

The Second Narration: After some time the Bishop Abul Harith, the head of the church, came to meet the Prophet (pbuh) with a deputation. He was held in high esteem even by the Roman emperor of Qustuntuniya (Constantinople) and was considered a godly person of distinguished spiritual power. He was believed to have performed miracles on occasions, and was considered qualified enough to function as Renovator *(Mujtahid)* in religion. With him was a person named Ayham, who was a judge and ruler of an area. He was also called *Sayyid.* Also, with him was 'Abdul Maseeh, popularly called 'Aaqib, the chief and governor of the whole area. There were twenty-four chiefs in this deputation and the total number of members of the deputation was sixty, all of whom were mounted. They reached the Masjide Nabawi

at the time of ‘Asr Salah (Afternoon Prayer), when it was the time of their prayer too (perhaps it was a Sunday). The Prophet (pbuh)) granted them permission to offer their prayers in the Masjid, where they said their prayers facing east. Some Muslims wanted to stop them from praying in Masjid in the Christian way, but the Prophet (pbuh) forbade the Muslims from doing so.

The Jews of Madinah also came to see them and sometimes exchanged views with them. Once, when the Prophet (pbuh) was present on the scene, the Jews said that Prophet Ibraheem (Alayhisalaam) was a Jew, while the Christians said that he was a Christian. Upon it the following verse was revealed in the Qur`an:

﴿قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالإِنْجِيلُ إِلا مِنْ بَعْدِهِ أَفَلا تَعْقِلُونَ هَا أَنْتُمْ هَؤُلاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لا تَعْلَمُونَ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾

“O people of the Scripture (Jews and Christians)! Why do you dispute about Ibraheem (Abraham), while the Taurat (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

“Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allah Who knows, and you know not./ Ibraheem (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Haneefa (Islamic Monotheism - to worship none but Allah alone) and he was not of Al-Mushrikun.

"Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad, bpuh) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers" [Aale 'Imraan, 3: 65-68].

On another occasion the Jews asked the Prophet (pbuh) (with an intention to criticize both the Muslims and the Christians): "O Muhammad! Do you want us to worship you as the Christians worship 'Isa (Alaihisalaam)?" A Christian also added, "Yes, is this your ultimate aim and do you call people toward this faith?" The Prophet (pbuh) replied, "I seek refuge in Allah that I worship anybody other than Him or call anybody to worship anyone other than Him. Allah has not sent me with this message. Upon it the following verse was revealed in the Qur`an:

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِيْ مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوْا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوْا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ﴾

"It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and prophethood to say to the people: 'Be my worshippers rather than Allah's.' On the contrary (he would say): 'Be you Rabbaniyyun (learned men of religion who practice what they know and also preach others), because you are teaching the Book, and you are studying it.'/ Nor would he order you to take angels and prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?'"

[Aale 'Imraan, 3: 79-80].

Muhammad bin Suhayl related that the first eight verses of the Chapter *'Aale 'Imraan* were revealed to the Prophet (pbuh) during the presence of this deputation in Madinah. When they got ready to depart, they again obtained from the Prophet (pbuh) a document of agreement that had additional clarifications about the status of the church and the priests.[461] They further requested that an honest person should be sent with them who could collect Jizya from them. The Prophet (pbuh) sent Hazrat Abu 'Ubayda bin Jarrah and told them, "This person is the *Ameen* (Trustworthy) in my Ummah."[462] Due to the presence of Hazrat Abu 'Ubayda® in that area, Islam spread there.

The Nakh'a Deputation

This deputation came to Madinah in the middle of the Muharram of the eleventh Hijri. No deputation came after it. They were 200 persons who had accepted Islam at the hands of Hazrat Mu'az bin Jabal®. They stayed in *Darul Zeyafa* (guesthouse). One of them was called Zurara bin 'Amr. He told the Prophet (pbuh) that he had strange dreams while on way to Madinah. The Prophet (pbuh) asked him to narrate his dreams. He said that he had dreamed that a she-goat delivered a baby-goat, which had white and black colors on it. The Prophet (pbuh) asked him, "Was your wife expecting?" When he replied in the affirmative, the Prophet (pbuh) said, "She has delivered a son who is your child." When he inquired what the white and black patches meant, the Prophet (pbuh) called him to come close and then said in a low voice: "Do you have patches of leukoderma (a kind of leprosy) on your body that you had been hiding from others." Zurara said, "By

[461] Zadul Ma'ad, 3: 629-637, Dalaelun Nabuwwah, 5: 382-393, Ibn Hisham, 1: 573- 584, Ibn S'ad, 1: 357.
[462] Sahih Al-Bukhari, Kitabul Manaqib.

Allah Who has designated you as His prophet! None ever knew about it." the Prophet (pbuh) told him that the child had inherited it.

Zurara then narrated his second dream in which he had seen N'oman bin Munzir wearing earrings, arm bands, and *Khalkhaal* (a ring of gold or silver with bells attached to it, worn round the ankle)." The Prophet (pbuh) replied, "This symbolizes the Arab country which is attaining prosperity and adornment."

Zurara then said that he had dreamed of an old woman whose hairs were white and black and who had come out of the earth. The Prophet (pbuh) replied, "This is the world, whatever still remains of it."

Zurara then said that he had dreamed that a fire came out of the earth and lodged itself between him and his son 'Amr. That fire was saying, 'Burn, burn, sighted or blind. O People, give me your food, family, and property to devour.' The Prophet (pbuh) replied, "This is a predicament that will appear by the end of the world." Zurara asked, "What will be the nature of this predicament?" The Prophet (pbuh) replied, "People will kill their Imam (religious leader). There will be dissension among them and they will engage one another in fight in the way in which the fingers of the two hands get entangled. In those days the evildoers will consider themselves virtuous. The blood of the faithful (Mo`min) will be treated as more desirable than water. If your son dies, you will witness this trial, but if you die, your son will witness it."

Zurara requested the Prophet (pbuh) to pray for him that he was saved from facing that trial. The prophet (pbuh) prayed for him, "Lord! Spare him from facing that trial." Zurara died. His son survived and found the time of

Sayyidina 'Uthman®. He had broken the Bai'ah with Hazrat 'Uthman®.[463]

The Farewell Hajj (*Hajjatul Wida'*)

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

(In the name of Allah

The Most Gracious, the Most Merciful)

"When there come the help of Allah (to you, O Muhammad (pbuh) against your enemies) and the conquest (of Makkah).And you see that the people enter Allah's religion (Islam) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgive."[An-Nasr: 1-3]

The reader of this verse may wonder why there is an instruction for glorifying Allah and offering repentance after the mention of the divine support and victory, when apparently thankfulness would have been more suitable for the context. That is why once Hazrat 'Umar® inquired the Companions about it. The persons present put forth different meanings. Hazrat 'Umar® looked at Hazrat 'Abdullah bin 'Abbas® who was quite young at that time and hesitated in speaking on such occasions. At the encouragement of Hazrat 'Umar®, he said, "This verse has a reference to the Prophet's death, as seeking forgiveness is related closely to death."[464]

After the revelation of this verse, the Prophet (pbuh) had sensed that the time of his final departure from this world was near. Now it was time when the fundamental teachings of Islam, including its moral code, had to be

[463] Zadul Ma'ad, 3: 686-87, Ibn S'ad, 1: 346.
[464] Sahih Al-Bukhari, Kitabut Tafseer.

established manifestly. This had to be done on the eve of the Hajj. The Prophet (pbuh) had not performed Hajj after Hijrah.[465] In the beginning the Quraysh created hindrances. After the Peace Treaty of Hudaybiya, there was a chance to perform Hajj, but owing to other important considerations, it was delayed. In the month of Zul Q'ada, therefore, the Prophet (pbuh) announced his intention to perform Hajj that year. The news spread quickly and the whole Arabia eagerly came forward to join him in his Hajj journey.[466] On Saturday, the 26th of Zul Qa'da, the Prophet (pbuh) took a bath and wore two sheets of clothes (one to cover his lower part and the other to cover his upper part of the body) and stepped out of Madinah after the Zuhr Salah.[467] He asked all of his holy wives to accompany him to perform this auspicious religious duty.[468] He made a stopover at Zul Hulayfa, which is at the distance of six miles from Madinah, and spent the night there.[469]

Next day he took a bath again and offered two Rak'ats of Salah. He then rode his camel Qaswa, wore Ihram, and called aloud these words:

"لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ،

لَبَّيْكَ لا شَرِيْكَ لَكَ لَبَّيْكَ،

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لا شَرِيْكَ لَكَ"

(Here we are, O Allah, here we are.

O You Who has no partner! Here we are.

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465 Sahih Al-Bukhari, Bab Hajjatul Wida'.
466 Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi.
467 Zadul Ma'ad, 2: 102.
468 Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida'.
469 Sahih Al-Bukhari, Kitabul Hajj.

All praise befits you alone and You alone are the source of all blessings. There is none to share Your kingdom).

Hazrat Jabir® who has reported this incident, says that when he looked around, front and back, right and left, he saw a multitude of people everywhere. When he chanted the above words, the Companions repeated them from all sides and the desert and the mountains around resounded with the echo.[470]

For the sake of blessings, people had constructed Masjid at all the places where the Prophet (pbuh) had offered Salah on the eve of the conquest of Makkah. He offered prayers in all those mosques that fell in his way. On reaching a place called Sarif, he took a bath again. He entered Makkah the other day, on Sunday, the 4th of Zul Hijjah, by morning. The journey to Makkah from Madinah took nine days.[471] The young boys of the Banu Hashim tribe came out in enthusiasm to greet him. He was very happy to see them and let some of them ride his camel behind him or in front of him.[472] When he caught the glimpse of the K'aba, he prayed, "O Allah! Increase further the respect and honor of this House."[473] He then performed the Tawaaf (taking seven rounds around K'aba in the prescribed way). After completing the Tawaaf, he came to the place in Al-Haram known as *Maqaame Ibraheem* and offered two Rak'ats of Salah there. He then recited the following verse of the Qur`an:

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[470] Sahih Al-Muslim, Kitabul Hajj, Bab Hajjatun Nabi wa Bab Al-Talbiya.
[471] Seeratun Nabi, 2: 252.
[472] Sunan Nasai, Kitabul Manasik, Bab Istiqbalul Hajj.
[473] Sunan Bayhaqui, 5: 73.

﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

"And take you (people) the Maqaam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham, alayhissalaam) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaaf of the Ka'bah at Makkah)"

[Al-Baqarah: 125].

When he reached Safa, he recited the following verse:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

"Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the symbols of Allah"

[Al-Baqarah, 1: 158].

On seeing the K'aba, he said the following supplication:

"لاَ إِلَهَ إِلا اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ"

"There is no deity worthy of worship except Allah. He has no partner. He is the Master of the kingdom and state and He alone deserves praise. He puts to death and he grants life, and He can do whatever He wishes. There is no god but He alone. He fulfilled His promise and supported His servant, and alone defeated all (opposing) tribes."[474]

He then came down from Safa to Marwa and prayed to Allah there. The Arabs believed that 'Umrah was not allowed in the days of Hajj. But the Prophet (pbuh)

474 Sahih Muslim, Kitabul Hajj, Bab Hajjatul Wida'.

ordered those who had not brought the animals of sacrifice with them to put off Ihram after performing the Safa and Marwa rituals.[475] Under the influence of the old traditions, some Companions excused themselves from following this commandment. The Prophet (pbuh) said, "If the camels specified for sacrifice were not with me, I would have done the same."[476] Hazrat 'Ali®, who was sent to Yemen some time before the Farewelll Hajj, came to Makkah with the pilgrims from Yemen to perform Hajj with the Prophet (pbuh). As they had brought animals of sacrifice with them, they did not put off *Ihram*. The Prophet (pbuh) stayed in Mina with all Muslims on Thursday, the 8th of Zul Hijjah. Next day, on Friday, the 9th of Zul Hijjah, he left for 'Arafat after Salatul Fajr (the Morning Prayer).[477]

The Quraysh used to stay in Muzdalifa, instead of going to 'Arafat, in Hajj, thinking that they were superior to others and did not need to go out of Al-Haram area to perform the Hajj rituals like the commoners. But Islam, which denied superiority to anyone on the basis of cast or tribe, put all Muslims on the same level, and thus the Qur`an commanded:

﴿ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

"Then depart from the place whence all the people depart" [Al-Baqarah, 2: 199].

Accordingly, the Prophet (pbuh) went to 'Arafat with common Muslims and proclaimed:

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[475] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida', Sahih Muslim, Kitabul Hajj, Bab Hajjatul Wida' and Bab Beyaan Wujuhul Ihraam.
[476] Sahih Al-Bukhari, Kitabul Manasik.
[477] Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi.

"قِفُوْا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى اِرْثٍ مِنْ اِرْثِ أَبِيْكُمْ"

"Stay at your holy places, for you are the inheritors of (the tradition) of your Father Ibraheem."[478]

They were reminded that the stay of the pilgrims in 'Arafat was in keeping with the tradition of Hazrat Ibraheem (Alayhisalaam) who had stayed there for that purpose. In 'Arafat the Prophet (pbuh) stayed at a place called *Namera* in a blanket tent. When the sun started coming down, he rode his camel called Qaswa and came to an open space where he delivered his historic Farewelll Sermon while still mounted.[479] This was the first day when Islam had appeared in its full glory, but instead of taking pride in the victory, the Prophet (pbuh) projected in his message the Islamic values that safeguarded the cause of humanity and destroyed evil traditions of ignorance. He said:

"أَلاَ كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ"

"All the traditions of the period of ignorance are under my feet."[480]

The greatest hurdle in achieving complete emancipation of mankind was the brutal practice of discrimination that was prevalent at that time in different forms in all nations, all religions, and all countries. The kings were considered as "God's shadows on earth," in front of whom none could dare to say a word. None had a right to question a priest about a matter of religion, the noble were superior to the commoners, and the slaves could never rise to the level of the masters. On that day of

478 Sunan Tirmizi, Kitabul Hajj.
479 Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi.
480 Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi.

true emancipation, all such differences, discriminations and barriers were declared null and void by the religious decree of Islam. The Prophet of Islam (pbuh) announced:

"لَيْسَ لِلْعَرَبِيِّ فَضْلٌ عَلَى الْعَجَمِيِّ وَلا لِلْعَجَمِيِّ فَضْلٌ عَلَى الْعَرَبِيِّ، كُلُّكُمْ أَبْنَاءُ آدَمَ وَآدَمُ مِنْ تُرَابٍ"

"Arabs are not superior to non-Arabs, nor are non-Arabs superior to Arabs. You all are the children of Adam (Alayhisalaam) and he was made of clay."[481]

In the Arabia of the pre-Islamic period, avenging the murder of a person was considered a solemn duty of the aggrieved family who did not forego their claim even after the lapse of hundreds of years. That is why family feuds led to incessant killings, which always kept the land of Arabia tainted with fresh blood. This senseless chain of killings, in which the Arab tribes took so much pride, was terminated that day, and the Prophet of peace (pbuh) was the first to forego the claim of his family in a case of revenge killing:

"وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَأَوَّلُ دَمٍ أَضَعُهُ من دَمُ رَبِيعَةَ بْنِ الْحَارِثِ"

"The blood claims of the period of ignorance (killing in revenge) is declared illegal today, and first of all I declare as illegal the revenge killing for the murder of Rabi'a bin Harith who was from my family."[482]

The system of usury (*Riba*) was practiced all over the country, which had hit the poor hardest and made them virtually the slaves of the rich. That was the day when Prophet Muhammad, the Messenger of justice (pbuh),

481 Al-Aqdul Fareed, 2: 149.
482 Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi

declared it inhuman, unjust, and illegal, and sacrificed, first of all, the claim of usury entitled to his own family:

"وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رِبًا أَضَعُ رِبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ"

"All the usury claims of the period of ignorance are obliterated today and, first of all, I dismiss the claim of usury entitled to 'Abbas bin Muttalib (the Prophet's uncle)."[483]

Until then, women were treated as objects of inheritance, who were won and lost in gambling. This large section of mankind, naturally blessed with a superb delicacy and excellence, lived in utter misery under severe oppression. This was the day that they were granted a status of honor and appreciation:

"فَاتَّقُوا اللّٰهَ فِي النِّسَاءِ"

"Fear Allah in regard to women."[484]

In the Arabia of the day, there was no security of life and property. A person killed somebody unscrupulously or snatched money from whomsoever he could. Today the Prophet (pbuh) gave the message of peace to all:

"إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمِ تَلْقَوْنَ رَبَّكُمْ"

"Indeed, your blood and your property are forbidden for one another until the Doomsday, in the same way as this day, this month, and this city are (the times and site for reticence, in which you are forbidden from doing any injustice).[485]

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[483] Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi.
[484] Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi.
[485] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida'. Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi.

Great religions came to the world before Islam, but their foundation did not rest strong on the written teachings of their proponents. Their egotistic followers soon tampered with the divine message that those Prophets had received from God. Here was the Prophet (pbuh) giving to the world an eternal and everlasting message, who taught in his life what the world should follow after his death:

"وَإِنِّى قَدْ تَرَكْتُ فِيكُمْ مَا لَمْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ كِتَابُ اللَّهِ"

"I am leaving behind a thing among you. If you hold fast to it, you will not go astray. And that is the Book of Allah (the Qur`an)."

Saying this, he asked the audience,

"أَنْتُمْ مَسْؤُلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ"

"You will be asked about me by Allah. What will you say then?"

The Companions submitted, "We will testify that you conveyed the message of Allah to us and fulfilled your mission." Upon it he pointed his finger toward the sky and said,

"اَللَّهُمَّ اشْهَدْ"

"O Allah! Be a witness (of what they are saying)."[486]

While he was delivering the sermon, the following verse was revealed to him:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلامَ دِينًا﴾

"This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion"

[Al-Maa`idah, 5: 3].[487]

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486 Sahih Al-Bukhari, Kitabul Hajj, Bab Hajjatun Nabi.

This was a miraculous sight to see that when the Prophet (pbuh) was proclaiming the words of Allah in front of such a large number of his followers, he was riding a camel whose saddle and saddle cover cost not more than a rupee. What a contrast to the throne of the rulers of the time![488]

After completing his sermon, the Prophet (pbuh) asked Hazrat Bilal® to call Adhan and offered the Zuhr and 'Asr Salah jointly. Then he rode his camel and went to a place known as the *Mawqaf,* where he stood and remained engaged in supplication facing the K'aba for a long time.[489] Close to the sunset time, he prepared to leave from there. He took Osama bin Zayd® on his camel behind him.[490] The Prophet (pbuh) was pulling the reigns of the camel so hard that the head of the camel touched the saddle.[491] There was some commotion among the people who were following him. He signaled them by hand, and according to the report of Bukhari by a whip (used for driving a camel), and said,

"السَّكِينَةَ أَيُّهَا النَّاسُ" "السَّكِينَةَ أَيُّهَا النَّاسُ"

"Patiently, O people! Patiently, O people!"[492]

In the way he stopped at a place to relieve himself of call of nature. Hazrat Osama® submitted, "O Prophet of Allah! The time of Salah is about to end." The Prophet (pbuh) replied, "The time of Salah will come after a while." After some time, he reached Muzdalifa with the

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487 Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida`.
488 Seeratun Nabi, 2: 154-59.
489 Zadul Ma'ad, 2: 234.
490 Sahih Al Bukhari, Kitabul Hajj.
491 Zadul Ma'ad, 2: 246.
492 Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi, Sahih Al-Bukhari, Kitabul Hajj.

caravan. Here he first offered the Maghrib Salah (the Evening Prayer). Then the pilgrims went to the place of their stay and started unloading their luggage. They had not unfolded their baggage yet that the *Takbeer* (the final call for Salah in congregation) of the 'Isha Salah (the Night Prayer) was called.[493] After performing Salah, the Prophet (pbuh) rested until the daybreak. That night, against his daily practice, he did not wake up for post-night prayers (Tahajjud). The Muhadditheen (experts in the science of Prophetic Traditions) have reported that this was the only night when the Prophet (pbuh) did not offer Tahajjud. Early in the morning he offered the Fajr Salah (the Dawn Prayer).[494] The Makkan disbelievers used to depart from Muzdalifa after the sun had risen and the sunrays shone on the surrounding hills. They used to say aloud on that occasion, "The Mount Thabeer! Shine with the rays of the sun." To discredit this unauthentic tradition, the Prophet (pbuh) left Muzdalifa before the sunrise.[495] This was Saturday, the 10th of Zul Hijjah.

Hazrat Fazl bin 'Abbas®, the Prophet's cousin, rode with him. The Companions who were walking beside him, left and right, were asking him questions about the rituals of Hajj, and he was answering their questions. He was also teaching in a loud voice the rituals of Hajj to the people. He came to the *Jamarat* (the Devils) through the Muhassar valley (*Waadie Muhassar*) and asked Ibn 'Abbas®, who was young at that time, to pick up pebbles for him for stoning the *Jamaraat* (the Devils). He then performed the ritual of stoning and said to the people,

[493] Sahih Al-Bukhari, Kitabul Hajj.
[494] Seeratun Nabi, 2: 160.
[495] Sahih Al-Bukhari, Kitabul Hajj.

"إياكمْ والغُلُوَّ في الدِّينِ فإنّمَا أهلَكَ مَنْ كانَ قَبْلَكمْ الغُلُوُّ في الدِّينِ"

"Abstain from overdoing a thing in religion, because the nations were destroyed due to it before you."[496]

He also said,

" لِتَأْخُذُوْا مَنَاسِكَكُمْ فَإِنِّى لاَ أَدْرِىْ لَعَلِّىْ لاَ أَحُجُّ بَعْدَ حَجَّتِىْ هَذِهِ"

"Learn the rituals of Hajj from me. I don't know if I shall get a chance to perform the second Hajj."[497]

Then the Prophet (pbuh) came to the field of Mina. There were around 100,000 pilgrims around him: the Ansar were on the right, the Muhajireen on the left and the other Muslims in the middle. The Prophet (pbuh) was riding his camel. Hazrat Bilal® was holding the reins of the camel. Hazrat Osama® was sitting behind him on the camel and was providing him shade with a piece of cloth. The Prophet (pbuh) looked at the massive throng of believers. They were there as a result of the twenty-three years of his missionary work. The land on which these believers were walking at that time was testifying that the truth had triumphed, the missionary work of the Prophets was completed with the final message, and the world was blessed with the grant of the religion that was best suited to the nature of mankind. Now that the beginning of a new Shari'ah, a new order, nay, a nay universe was being witnessed, the Prophet - its proponent - proclaimed:

496 Sunan Nasai, Kitabul Manasik.
497 Sahih Muslim, Kitabul Hajj.

" إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّموَاتِ وَالأَرْضَ"

"The Time has come back to the point where it was when the earth and the skies were created first."[498]

As violence was strictly prohibited in the month of Hajj even in the days of ignorance, the tribes sometimes used to increase or decrease the duration of this month to suit their plan to fight. This practice was stopped forever as the Prophet (pbuh) announced:

" السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلاَثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِى بَيْنَ جُمَادَى وَشَعْبَانَ"

"In the twelve months of the year, four are honorable, three of which are the consecutive months of Zul Q'ada, Zul Hijjah and Muharram, and the fourth is the month of Rajab Mudhir which falls between Jamadiyuth Thaani and Sh'aban."[499]

There are only three things, around which the interest of the people centers: life, property, and honor. Although the Prophet (pbuh) had spoken about them in his sermon a day before, he felt the need to underscore it again and, so, he spoke about them with such eloquence which is rare in the history of oratory. He said: "Do you know what day is it?" The people replied, 'Allah and His Prophet know best.' He kept quiet for a while upon which people thought that he would perhaps give another name to the day. After a long pause, he said, 'Is it not the Day of the

[498] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida', Sahih Muslim, Kitabul Qasama.
[499] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida'.

Sacrifice?' People replied, 'Indeed, it is.' Then he asked, 'What month is it?' The Companions replied in the same way. He made a pause for a long while and said, 'Is it not the month of Zul Hijjah?' The Companions replied, 'Yes, it is.' He again made a long pause and then asked, 'Is it not the Honorable City (in which sinful acts are forbidden)?' The Companions replied, 'Indeed, it is.' When it was instilled in the hearts of the people that the day, the month, and the city in which they were living were honorable in the sense that in them fighting and shedding blood were not permissible, he announced,

"فِإنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا"

"Likewise your blood, your property, and your honor are forbidden for one another (until the Day of Judgment) as they are forbidden in this day, this month, and this city."[500]

Nations are destroyed due to wars and bloodshed. The Prophet (pbuh) instructed his followers in this regard in these words:

"ألا! لاَ تَرْجِعُوا بَعْدِي ضُلاَّلاً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ"

"See! Do not go astray after me and do not start killing one another. You will have to appear before Allah and He will question you about your deeds."[501]

[500] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida'.
[501] Sahih Al-Bukhari, Kitabul Maghazi, Bab Hajjatul Wida'.

It was a tradition those days that if a person committed a crime, his whole tribe was considered guilty in the eyes of the law and, in case the criminal absconded, the ruler punished anyone he deemed fit from the tribe of the offender. The son was hanged for the crime of the father, and the father was punished for the crime of the son. This was a cruel law indeed, but it had existed for a very long time. The Qur`an had already discredited it forever by giving a general law in these words:

﴿لا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾

"No one laden with burdens can bear another's burden" [Al-Isra: 15].

But when the Prophet of Allah (pbuh) was laying down the foundation of a just legal system, he did not forget to clarify Islam's position on this issue. He clearly said,

"أَلاَ لاَ يَجْنِي جَانٍ إِلاَّ عَلَى نَفْسِهِ لاَ يَجْنِي وَالِدٌ عَلَى وَلَدِهِ وَلاَ مَوْلُودٌ عَلَى وَالِدِهِ"

"Indeed a criminal is responsible for his crime. A son is not responsible for his father's crime, nor is the father responsible for the crime of his son."[502]

One important reason for the lawlessness in Arabia lay in the fact that each individual considered himself independent and thought that submitting to a person of authority was a disgrace to him. The Prophet (pbuh) taught Muslims a lesson in this regard as well:

"إن أُمِرَّ عليكمْ عَبْدٌ مُجَدَّعٌ أسْوَدُ يَقُوْدُكمْ بكِتَابِ اللَّهِ تَعَالَى فاسْمَعُوْا لَهُ وأطِيْعُوا"

"If a black person (Habshi) with chopped ears is your leader (Ameer) and he leads you according to the Book of Allah (the Qur`an), listen to him and obey him."[503]

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[502] Sunan Tirmizi, Kitabul Fitan, Sunan Ibn Maaja, Kitabul Manaasik.
[503] Sahih Muslim, Kitabul Hajj.

By that time the whole Arabia had received the light of Islam, the House of Allah at Makkah had again become the center of the message of Prophet Ibraheem (A.S.), and the powers opposing Islam were subdued. The Prophet (pbuh), therefore, said on that occasion:

"أَلاَ إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يُعْبَدَ فِي بِلادِكُمْ هَذِهِ أَبَداً وَلَكِنْ سَيَكُونُ لَهُ طَاعَةٌ فِي بَعْضِ مَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ فَسَيَرْضَى بِهَا"

"Yes, of course, the Satan has lost hope that he will ever be worshipped in this city. But you will still follow him in small things, in which he will derive pleasure."[504]

At the end he reminded the Companions of the fundamental duties in Islam:

"اعْبُدُوا رَبَّكُمْ وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَطِيعُوا ذَا اِمْرَتِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ "

"Worship your Lord, offer Salah five times, fast in the month of Ramadan, and follow my instructions. You will enter paradise of your Lord."

By saying these words, he pointed toward the crowd of his followers and asked,

"Did I convey the Message to you?" "ألا هَلْ بَلَغْتَ"

All answered, *"Yes, You did."* He said upon it,

"O Allah! Be a witness." "اَللّهُمَّ اشْهَدْ"

Then he addressed the audience again and said,

"فَلْيُبَلِّغُ الشَّاهِدُ الْغَائِبُ"

"Those who are present should take this message to the ones who are not present here now."

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[504] Tirmizi, Kitabul Fitan.

He greeted the Muslims with the words of farewelll at the end of the sermon.

After it, the Prophet (pbuh) proceeded toward the slaughterhouse and said, "Mina is not specified for sacrificing the animal. It could be done in any of the streets of Mina and Makkah." There were 100 sacrificial camels with the Prophet (pbuh), some of which he himself slaughtered and gave the rest to Hazrat 'Ali to slaughter.[505] He instructed that everything - the meat as well as the skin of the camels - should be given to the poor. Even the wages of the butcher (one who slaughters and skins the animal for a wage), he instructed, should not be given from the meat or the skins of the sacrificed camels. It should be paid from another source, he said.[506]

After sacrificing animals, the Prophet (pbuh) called Mu'ammar bin 'Abdullah and got his head shaved.[507] Out of love, he himself gave some of his hair to Abu Talha Ansari, his wife Umme Sulaym, and some others who were sitting around. Then Abu Talha distributed the rest of the Prophet's hair among all Muslims, giving each a hair or two.[508] After that the Prophet (pbuh) went to Makkah and performed the Tawaaf of K'aba. He then went to the Zamzam Well. As traditionally the 'Abdul Muttalib family used to serve water to the pilgrims, the members of that family were engaged at that time in pulling water out of the well for the pilgrims. The Prophet (pbuh) told them, "O the family of 'Abdul Muttalib! I would have drunk water by pulling it from the well

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[505] Zadul Ma'ad, 2: 59.
[506] Sahih Al Bukhari, Kitabul Hajj.
[507] Musnad Ahmad, 6: 100.
[508] Sahih Al-Bukhari, Kitabul Wudhu, Sahih Muslim, Kitabul Hajj.

myself, had I not feared that others would follow me and snatch the buckets from your hands to take out water from the well by themselves."[509] Hazrat 'Abbas® pulled water from the well for him. He faced the Qibla (the K'aba) and drank Zamzam standing.[510]

Then he returned to Mina and prayed the Zuhr Salah there.[511] He stayed in Mina for the rest of the Days of *Tashreeq* (until the 12th Zul Hijjah). Every day he used to go to perform the ritual of stoning the *Jamaraat (the Satans)* and then returned to the place of his residence in Mina.[512] On the 13th of Zul Hijja, the Tuesday, after the zenith, he came out of Mina and reached *Waadi Muhassab* and rested at night there.[513] He woke up in the last part of the night and went to Makkah Mu'azzama. He performed the last Tawaaf of K'aba and said his Fajr Salah there.[514] After that the groups of the pilgrims departed to their destinations and the Prophet (pbuh) returned to Madinah with the Muhajireen and Ansar. Before Madinah, he made a stopover at Zul Hulayfa and spent a night there. Next day at the daybreak he entered Madinah Munawwara. On seeing Madinah, he uttered the following words:[515]

"اللَّهُ أَكْبَرُ، لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آئِبُونَ، تَائِبُونَ، عَابِدُونَ، سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ،
صَدَقَ اللهُ وَعْدَهُ، وَنَصرَ عَبْدُهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ"

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[509] Sahih Muslim, Kitabul Hajj, Bab Hajjatun Nabi, Sahih Al-Bukhari, Kitabus Saqaya.
[510] Sahih Al-Bukhari, Kitab Al-Shurb, Bab Al-Shurb Qaa`man.
[511] Sahih Muslim, Kitabul Hajj.
[512] Zadul Ma'ad, 2: 290, Sahih Al-Bukhari, Bab Rami Jamaratul 'Oqba.
[513] Sahih Al-Bukhari, Kitabul Hajj, Bab Tawaaf Wida'.
[514] Sahih Al-Bukhari, Kitabul Hajj, Babul Hajj.
[515] Summary from Seeratun Nabi, 2: 159-169.

"Allah is greatest. There is no deity except Him. He has no partner. His is the kingdom and for Him alone is all praise. He is All-powerful. We are returning: repenting, submitting, prostrating, and engaged in praising our Lord. Allah fulfilled His promise, helped His servant, and defeated the opposing tribes all alone."[516]

The Death

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾

"Verily you (O Muhammad) will die, and verily they (too) will die." [Az-Zumar, 39: 30]

The Prophet of Allah (pbuh) was to stay in this world till the Islamic Shari'ah was completed and the code of moral purification was established in the society in the most perfect form. This aim was achieved at the time of the Prophet's Farewelll Hajj (*Hajjatul Wida'*). After the Shari'ah was fully implemented in the lives of the Muslims, it was announced in 'Arafat on the occasion of Hajj:

﴿أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾

"*This day, I have perfected your religion for you and completed My favor upon you"*

[Al-Ma`idah: 3].

For some Companions specially gifted with prudence, the revelation of the Qur`anic Chapter *Al-Nasr* was a hint that the hour of the Prophet's departure from the world was near. Also, in accordance with the Qur`anic instruction,

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ﴾

("*So glorify the praises of your Lord, and ask His forgiveness" [An-Nasr: 3]*)

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[516] Sahih Al-Bukhari, Kitabul Hajj.

The increasing inclination of the Prophet (pbuh) toward spending more time in the remembrance of Allah (Zikr) pointed to it. In the past years the Prophet (pbuh) used to observe seclusion in the Masjid (*E'tekaaf*) in Ramadan for ten days, but in the tenth Hijri, he did it for twenty days. In the past years he used to hear the Angel Jibrail recite the Qur`an to him in Ramadan once, but in the last Ramadan of his life he did it twice.[517] He had also announced in his last Hajj that he did not hope to be with his Companions in the next Hajj (in other narrations he is reported to have said that he did not hope to perform a second Hajj).

On the occasion of Hajj, he bade farewelll to his Companions with a heavy heart. He also visited the Martyrs of Uhud, who were already glorified with the Qur`anic words,

﴿بَلْ هُمْ أَحْيَاءٌ﴾

"*Nay, they are living" [Al-Baqarah: 154],*

after eight years. He went to their graves and prayed for them and bade them farewelll in the moving way in which a person near his death bids farewell to his relatives. He then delivered a sermon in which he said: "I am going to the *Pond of Kawthar* before you, the expanse of which would cover the distance between *Abla* and *Jahfa.* I have been given the key to the treasures of the whole world. I do not apprehend that you will adopt *Shirk* (polytheism) after me, but I fear that you might fall a prey to the world and start killing each other for it. For if you do so, you will also be destroyed as were the nations before you."

[517] Sahih Al-Bukhari, Kitabul Fazael Al-Qur`an.

The narrator says that this was the last sermon that he heard from the Prophet (pbuh).[518]

As mentioned earlier, Hazrat Zayd bin Haritha was unjustly killed by the Arabs residing at the border of Shaam (Syria). The Prophet (pbuh) wanted to take revenge (*Qasaas*) of Zayd's murder. One day before he fell ill, he deputed Osama, Zayd's son, for the mission and gave an army in his command to avenge the death of Zayd from the evildoers.[519]

The Prophet (pbuh) visited *Jannatul Baqee'*, the graveyard for the general Muslims of Madinah, and felt somewhat unwell there.[520] That day it was his turn to stay at the house of his wife Ummul Mo`mineen Hazrat Maymoona® (he used to spend one day by turn with each wife in order to give each of them equal time and attention). During the five days of illness, he observed the usual practice of spending a day with each wife. On Monday when his illness increased, he took permission of his wives to stay at the house of Hazrat Aisha®. Out of courtesy, he did not even clearly mention it to his wives. He simply asked, "Where shall I stay tomorrow?" His holy wives said, "Wherever it pleases you." He was too weak to be able to walk independently. Hazrat 'Ali® and Hazrat 'Abbas® held him by arms and led him to the house of Hazrat 'Aisha®.[521]

As long as he could, he kept on going to the Masjid to lead all five prayers. The last Salah that he led was the

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[518] Sahih Al-Bukhari, Kitabul Janaaez, Bab Al-Salah 'alash-Shaheed, Sahih Muslim. Kitabul Fazael.
[519] Sahih Al-Bukhari, Kitabul Maghazi.
[520] Mustadrak Haakim, 3: 57.
[521] Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.

Maghrib Salah (Evening Prayer). He was suffering from a headache and so, had tied a handkerchief around his head. In that Salah he recited the Qur`anic Chapter *Mursalaat.*[522] When the time of the 'Isha Salah approached, he inquired, "Has the Salah been performed (in the Masjid)?" The persons around him said, "People are waiting for you." Upon it, he asked for water, which was brought in a large metallic container. He took a bath from that water. He then wanted to stand up, but he fainted. As soon as he recovered his senses, he asked again, "Has the Salah been performed?" Those attending upon him replied in the negative. He then took a bath the second time, but when he tried to stand up, he fainted again. Upon recovering, he took a bath again, but when trying to stand up, he again became unconscious. After regaining senses this time, he said, "Let Abu Bakr lead the congregational prayer." Hazrat 'Aisha® commented, "O Prophet of Allah! Abu Bakr® is tender-hearted and will not be able to stand in your place." The Prophet (pbuh) asked again for Abu Bakr® to lead the prayer. Accordingly, Hazrat Abu Bakr® led the prayers for several days.

The fourth day before his death, the Prophet (pbuh) became a bit cheerful around the time of the Zuhr Salah. He asked for seven *Mushk* (leather water container) of water to be poured over him. Thus taking a bath, he came to the Masjid with the support of Hazrat 'Ali® and Hazrat 'Abbas®. The Salah had started and the believers were standing in congregation behind Hazrat Abu Bakr®. Realizing the presence of the Prophet (pbuh) there, Hazrat Abu Bakr® wanted to move behind. The Prophet (pbuh) signaled him to continue, sat down beside him, and joined

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[522] Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.

the prayer. Hazrat Abu Bakr® followed the Prophet (pbuh) in Salah, and the others performed the rituals of Salah by looking at Hazrat Abu Bakr®.[523]

After Salah, the Prophet (pbuh) delivered a sermon, which was the last sermon in his life, in which he said: “Allah granted a bondman of His an option to choose between His favors of this world and His blessings of the Hereafter. His bondsman chose the blessings that are with His Lord.” Hearing it, Hazrat Abu Bakr® burst into tears. People looked at him in surprise and wondered why a person should cry when the Prophet (pbuh) was simply narrating an event. But Hazrat Abu Bakr had realized that the Prophet (pbuh) was, in fact, talking about himself in disguise. Thereafter the Prophet (pbuh) added, “Of all, I am obliged to Abu Bakr most. If it were possible for me to take a friend from my followers in this world, I would have chosen Abu Bakr. But the relationship of Islam encompasses friendship. All the windows that open toward the Masjid should be closed except the window of Abu Bakr.[524] The people before you turned the graves of their prophets and pious persons into places of worship. Beware! You do not do so.”[525]

During the period of the Prophet’s illness, the aggrieved Ansar used to cry remembering his kindness to them. Once Hazrat Abu Bakr® and Hazrat ‘Abbas® came upon a group of the Ansar who were sitting in grief and inquired of them the cause of their sadness. They said, “We remember the gatherings of the Prophet (pbuh).” One of them reported the matter to the Prophet (pbuh). That

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[523] Sahih Muslim, Kitabus Salah, Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.
[524] Sahih Al-Bukhari, Kitabul Manaqib.
[525] Sahih Al-Bukhari, Kitabul Maghazi.

day when he was feeling better and was speaking to his Companions, he said about Ansar: "O People! I instruct you in regard to Ansar. Other Muslims will increase while the Ansar will decrease in number like the salt in the flour. They fulfilled their obligation; now you have to do your part. If I am a body, they are like the digestive system. He who is responsible for your benefits and harms (i.e., the *Khalifa)* should accept those from them who are virtuous, and forgive those who err."[526]

As discussed earlier, the Prophet (pbuh) had appointed Osama bin Zayd® as the commander of the army which was being sent toward the Romans. Some persons complained that a young man was given the command in the presence of the elders and the experienced. (Ibn S'ad has clarified that they were the hypocrites). The Prophet (pbuh) referred to it also in his sermon and said: "If you are critical of the appointment of Osama as commander, you were also critical of the appointment of his father Zayd as commander. By Allah! He deserved that position and was dearest to me, as he (Osama) is dearest to me after him."[527]

In contrast to other religions, Islam emphasizes that religious commandments actually come from Allah and that a Prophet simply conveys them to the people in words and deeds. As other religions had erred seriously in taking their prophets as lawgivers, they had elevated them to the level of divinity, which led them to *Kufr* (unbelief) and *Shirk* (polytheism). The Prophet (pbuh) clarified this point as emphatically as possible: "Do not relate the commandments of the permissible (*Halaal*) and the prohibited (*Haraam*) to me. I have made permissible only

[526] Sahih Al-Bukhari, Kitabul Manaqib, Bab Manaqibul Ansar.
[527] Sahih Al-Bukhari, Kitabul Maghazi.

those things which Allah has declared permissible in His Book, and have made prohibited only those things which Allah has declared prohibited."

The reward or punishment, according to Islam, depends on the deeds of a person. Thus the Prophet (pbuh) told his closest relatives: "O Fatma, daughter of the Prophet of Allah (pbuh), and Safiya, aunt of the Prophet of Allah (pbuh)! Prepare for the Hereafter, for I cannot save you from Allah (His questioning)."

After delivering the sermon, he came to Hazrat Aisha's house. He loved Hazrat Fatma Zahra®, his daughter, very dearly. He sent for her. When she came, he said something in her ears, by listening to which she started crying. He then called her close again and said something to her ears, by listening to which she laughed tenderly. When Hazrat Aisha® inquired about it from her later, she said that the first time the Prophet (pbuh) had told her that he was going to die in that illness, which made her cry, and the second time he told her that she (Hazrat Fatma®) would be the first in his family to join him in the Hereafter, which made her laugh in happiness.[528]

The exaggerated love with which the Jews and the Christians had treated the graves and relics of their Prophets had come close to idol worship. Islam aimed at controlling such excesses, and the thing that occupied the mind of the Prophet (pbuh) most during his illness was this very concern. By chance, some of his holy wives, who had traveled to Habsha (Abyssinia), mentioned the deities of the Christians and their statues and figures. The Prophet (pbuh) explained that when a pious person from them died, they took his grave as a place of worship and installed his

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[528] Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.

statue there. They would be, he added, the worst people on the Day of Judgment in the sight of Allah.[529]

In restlessness, the Prophet (pbuh) sometimes covered his face with a sheet of cloth and then after a while put it aside when he felt warm. Hazrat Aisha® heard him saying:

"لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ"

> *"May Allah's curse fall on the Jews and the Christians. They made the graves of their Prophets places of worship."*

In this very state of restlessness, he remembered that he had put some *Asharfis* (gold coins) with Hazrat Aisha®. He inquired about them from her and told her: "Shall Muhammad meet his Lord as one in doubt (that He may bless him with resources whenever He likes)? Go and give them away in the path of Allah."[530]

The Prophet's illness had ups and downs. On Monday when he departed from this world, he felt better. His little house was adjacent to the Masjide Nabawi. Early morning he lifted the curtain and saw Muslims engaged in the Fajr Salah. The sight pleased him so much that he laughed in happiness. The devotees thought that he intended to join the congregation, which created some commotion among them. Hazrat Abu Bakr® tried to move back from the place of the Imam. The Prophet (pbuh) signaled him not to do so and dropped the curtain.[531]

This was the last time when the Companions had the pleasure of catching a glimpse of the Prophet (pbuh). Hazrat

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[529] Sahih Muslim, Kitabul Masaajid.
[530] Musnad Ahmad, 6: 49.
[531] Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.

Anas bin Maalik narrates that his countenance looked like a page of the Book of Allah:[532] it had turned white.

As the day advanced, he started lapsing into unconsciousness, from which he recovered. Hazrat Fatma® noticed it and commented in pain, "Oh, the suffering of my father!" The Prophet (pbuh) told her, "Your father will not undergo any suffering after this day." Hazrat Aisha® narrates that when the Prophet (pbuh) was healthy, he used to say that a prophet is given the right to accept death or continue to live. But in the days of his terminal illness, he used to utter the words:

﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾

With the people to whom Allah showed his favor.

He also sometimes said the words of supplication:

"اللَّهُمَّ فِي الرَّفِيقِ الأَعْلَى"

Allah is the best Friend.

Hazrat Aisha® understood from his utterances that the Prophet (pbuh) was greatly eager to meet his Lord.[533]

A little while before the Prophet's death, Hazrat 'Abdur Rahman®, son of Hazrat Abu Bakr®, came to see him. The Prophet (pbuh) was lying in bed while his head rested against the chest of Hazrat 'Aisha®. Hazrat 'Abdur Rahman had a *Miswak* (a toothbrush of a fresh twig). The Prophet (pbuh) looked at it eagerly. Hazrat 'Aisha® understood that he wanted to brush his teeth. She took the *Miswak* from the hands of her brother, chewed it to make it soft, and gave it to the Prophet (pbuh). He brushed his teeth like a healthy person.[534] The time of his departure to

[532] Sahih Muslim, Kitabus Salah.
[533] Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.
[534] Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.

his eternal abode was approaching close. This was the afternoon time.[535] There was a sound in his chest caused by heavy breathing. Then his lips moved and the persons around heard him feebly uttering these words:

"اَلصَّلاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ"

"Salah and slaves."[536]

Close to him was a water vessel. The Prophet (pbuh) put his hand in it and rubbed the wet hand on his face. He covered his face with a sheet and then removed it. Then he lifted his hand up and said,

"اَللَّهُمَّ فِي الرَّفِيقِ الأَعْلَى"

Allah is the best Friend

With these words on his lips, he breathed his last.[537]

" اَللَّهُمَّ صَلِّ عَلَيْهِ وَعَلَى آلِهِ وَأصْحَابِهِ صَلاةً كَثِيْراً كَثِيْراً"

(O Allah! Shower Your blessings in abundance on Prophet Muhammad (pbuh), his progeny, and Companions.)

The Burial

It was really difficult for the Companions to accept that the Prophet (pbuh) was no more. Hazrat 'Umar® became so restless that he took out his sword and announced that if anyone said that the Prophet (pbuh) had departed from the world forever, he would behead him.[538]

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[535] Ibn Is-haque writes that the Prophet (pbuh) breathed his last at noon. But Hazrat Anas bin Maalik and Bukhari narrate that he died by the end of the day. Hafiz Ibn Hajar has tried to combine the two narrations by saying that the noon had started setting down.

[536] Mustadrak Haakim, 3: 59.

[537] Sahih Al-Bukhari, Kitabul Maghazi, Bab Marazun Nabi wa Wafaatuhu.

[538] Seerat Ibn Hisham, 2: 655.

But Hazrat Abu Bakr® came and gave a sermon (*Khutba)* to the Companions reminding them that the departure of the Prophet (pbuh) from this mundane world was incumbent and that the inevitable event had taken place. He read a passage of the Qur`an to them in which it was emphasized that the Prophet (pbuh) had to meet his ultimate end as a human being. The verse of the Qur`an helped the Companions to accept the shocking reality of their Prophet's demise.[539] The burial rites were performed on Tuesday by his relatives and close Companions. Hazrat Fadl bin 'Abbas® and Hazrat Osama bin Zayd® held the curtain to provide a cover. Hazrat 'Ali® gave him the funeral bath. Hazrat 'Abbas® was also present on the scene.[540]

After the Prophet's body was bathed and enshrouded, the question about the place of his burial came up. Hazrat Abu Bakr® said that a Prophet was buried at the same place where he breathed his last. Accordingly, the grave was dug up in the little house of Hazrat 'Aisha®.[541] Hazrat 'Aisha® narrates that the Prophet (pbuh) was not buried in an open place because, as he apprehended until the last moment, the common people might have taken his grave as a site of worship. It would have been difficult to control it at an open place.[542] Hazrat Abu Talha® dug up the grave, which was, in keeping with the tradition of Madinah, *Baghli Luhadi* (a form of grave).[543]

When the bier was ready, Muslims rushed to offer *Salatul Janaza* (the Burial Prayer) for the Prophet (pbuh). As the place was small, people entered it in small groups,

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539 Seerat Ibn Hisham, 2: 662.
540 Seerat Ibn Hisham, 2: 662.
541 Sunan Ibn Maaja, Kitabul Janaaez, Bab Wafaatun Nabi.
542 Sahih Al-Bukhari Kitabul Janaaez, Bab Wafaatun Nabi.
543 Seerat Ibn Hisham, 2: 663.

offered Salah and left to accommodate others. First, men offered Salah, then the women, and at the last the children. They offered Salah individually, in which there was no Imam.[544] Hazrat 'Ali®, Hazrat Fadl bin'Abbas®, Hazrat Osama bin Zayd®, and Hazrat 'Abdur Rahman® laid down the body of the Prophet (pbuh) in the grave.[545]

"صَلَّى اللهُ تَعَالَى عَلَيْهِ صَلاةً وَسَلاماً دَائِمَيْنِ مُتَلازِمَيْنِ اِلَى يَومِ الدِّينِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ"

May Allah's blessings, peace, and mercy descend incessantly until the Last Day on the Prophet of Allah, Muhammad, and his Progeny and Companions! Ameen!

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544 Seerat Ibn Hisham, 2: 664.
545 Abu Dawood, Kitabul Janaaez.